The Churchman.

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PUBLISHED FOR THE PROPRIETORS, NEW-YORK, SATURDAY, JANUARY 6, 1848. AT NO. 12 JOHN-STREET.

DAILY SERVICE.

"COME ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."—Isaiah ii: 3.

PUBLIC WORSHIP is celebrated, every Week-day, in this city as follows—

TRINITY CHURCH	At 9 A. M., and 3 P. M.
ALL SAINTS' CHURCH	" 8 "
ST. LUKE'S CHURCH. [Sundays included]	" 8 A. M.

Holy Communion administered, every Sunday, at 10½ A. M. Upon all Festivals other than Sunday, at 11 A. M.; and Evening Service on Friday, at 3 P. M.

ST. CLEMENT'S CHURCH	" 9 A. M.
CALVARY CHURCH	" 8 " and 6 P. M.
CHURCH OF THE ANNUNCIATION	" 9 "
CHURCH OF THE HOLY COMMUNION	" 8 " and 6 "

Saints' Days, a second Service, Lecture and Offertory at 11 A. M.

CHURCH OF THE CRUCIFIXION	" 8 A. M.
EMMANUEL CHURCH	" 8½ "

Calendar for January.

6. THE EPIPHANY, or the Manifestation of Christ to the Gentiles.
7. First Sunday after the Epiphany.
14. Second Sunday after the Epiphany.
21. Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
28. Fourth Sunday after the Epiphany.

FEBRUARY.

2. The Presentation of Christ in the Temple, commonly called The Purification of St. Mary the Virgin.
4. Septuagesima Sunday—Third Sunday before Lent.
11. Sexagesima Sunday—Second Sunday before Lent.
18. Quinquagesima Sunday—Next Sunday before Lent.
21. First day of LENT—commonly called Ash-Wednesday. [Proper Psalms instead of the Psalms for the Day. Proper Psalms immediately before the General Thanksgiving at Morning Prayer—printed between the Collect and the Epistle.]
24. St. Matthias the Apostle.
25. First Sunday in Lent.
28. Ember Day.

Clergy of the Protestant Episcopal Church,

IN THE CITY OF NEW YORK AND VICINITY.

Onderdonk, D.D., Rt. Rev. Benjamin T., 106 Franklin st.
Abercrombie, Rev. Richard S., Cor. 10th Av. and 155th-st.
Anthon, D.D., Rev. Henry, 2d Avenue, corner of 10th st.
Balch, Rev. Lewis P. W., 93 2d Avenue.
Bartow, Rev. Henry B., 289 Broadway and Astoria, L. I.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Avenue.
Berrian, D.D., Rev. William, 50 Varick-st.
Berry, Rev. Joshua D., 142 Mercer-street, and 639 B'way.
Berry, Rev. Samuel V., 4 York-st.
Blake, Rev. John, Chaplain U. S. Navy, 556 Broadway.
Brown, Rev. John W., 289 Broadway, and Astoria, L. I.
Carter, Rev. Lawson, 24th-st. near Lexington Avenue.
Carter, Rev. Timothy J., 24th-st. near 4th Avenue.
Clapp, Rev. Caleb, 6th-st, 3 doors east of Avenue C.
Colton, Rev. Calvin, New York Hotel, Broadway.
Cook, Rev. Thomas, 276 Houston-st.
Cox, Rev. Richard, 142 Mercer st.
Crummell, Rev. Alexander, 271 Mott st.
Douglass, Rev. Stephen, Bloomingdale Road, 86th-st.
Duffie, Rev. Cornelius R., 64 Lexington Avenue.
Eigenbrodt, Rev. Wm. E., 53 Amity-st.
Evans, Rev. Benjamin, 172 Broome-st.
Forbes, D.D., Rev. John S., 477 Hudson-st.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benjamin I., 260 Tenth st.
Halsey, Rev. Charles H., 2 Park Place.
Hart, Rev. A. Bloomer, 5 Mercer-st.
Harwood, Rev. Edwin, 5th Avenue and 79th-st.
Henry, D.D., Rev. Caleb L., 146 Macdougal-st.
Higbee, D.D., Rev. Edward Y., 159 Chamber-st.
Hobart, Rev. John H., 507½ Broadway.
Houghton, Rev. George H., 25th-st. 2d house west of 8th Av.
Howland, Rev. Robert S., 9th Avenue, near 23d-st.
Hoyt, Rev. Ralph, 117 Madison-st.
Haddart, Rev. R. Townsend, 22 East 14th-st.
Irving, Rev. Pierre P., 2 Park Place.
Jelliff, Rev. Hiram, corner 31st-st and 1st Avenue.
Jones, Rev. Lot, 77 2d Avenue.
Leonard, Rev. Alexander S., 129 Amity-st.
Little, Rev. Charles L., 224 3d Avenue.
Marcus, Rev. Moses, 15 West 24th st.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 135 Eldridge-st.
Morris, Rev. William, 76 Varick st.
Muhlenberg, D.D., Rev. William A., 110 West 20th-st.
Ogilby, D.D., Rev. John D., Theo. Sem., Chelsea Sq., 20th-st.
Pardee, Rev. Isaac, 231 Tenth-st.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Parker, Rev. Samuel P., 6 Amity Place.
Parks, Rev. Martin P., 24 Vesey-st.
Peck, Rev. Isaac,
Peters, Rev. Thomas McC., 6m-stone, Bloomingdale Road.
Pound, Rev. Jesse, 50 Fourth-st.
Pratt, Rev. H. L. E.,
Preston, Rev. Thomas S., 159 Barrow-st.
Price, D.D., Rev. Joseph H., 62 2d Avenue.
Richmond, Rev. William, Bloomingdale.
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Schroeder, D.D., Rev. John F., 3 St. Clement's Place.
Seabury, D.D., Rev. Samuel, 125 West 13th-st.
Shimeall, Rev. Richard C., 12 10th-st.
Smith, D.D., Rev. Hugh, 216 West 20th-st.
Southard, Rev. Samuel L., 23d-st, near 4th Avenue.
Stocking, Rev. S. S., 142 Mercer-street.
Sweetzer, Rev. Henry W., 117 Madison-st.
Taylor, D.D., Rev. Thomas House, next to Grace Church.
Turner, D.D., Rev. Samuel H., Theo. Sem., Chel'a Sq. 20th-st.
Tyng, D.D., Rev. Stephen H., 56 East 16th-st.
Verren, Rev. Antoine, 99 Franklin-st.
Wainwright, D. D., Rev. Jonathan M., 10 Hubert-st.
Walton, Rev. William, 2 Abingdon Square.
Ward, Rev. Henry D., 870 Broadway.
Weston, Rev. Sullivan H., 101 Chamber-st.
Whitehouse, D.D., Rev. Henry J., 120 11th-st.
Williamson, Rev. Charles H., 68 Duane-st.
Wilson, D.D., LL.D., Rev. Bird, 206 West 20th-st.

BROOKLYN.

Bourne, Rev. Rowland H.,
Bourns, Rev. Edward, 30 Clinton-st.
Cutler, D.D., Rev. Benjamin C., 1 Sands-street.
Diller, Rev. Jacob W., Washington Av., near Fulton Av.
Drowne, Rev. T. Stafford, 147 Hicks-st.
Fish, Rev. John F., 147 Hicks st.
Gardiner, Rev. Charles H., 30 Johnson-st.
Johnson, Rev. Daniel V. M., 18 Tompkins Place.
Johnson, Rev. Evan M., corner of Pearl and Johnson-st.
Johnson, D.D., Rev. Samuel R., 49 Myrtle Avenue.
Lewis, D.D., Rev. William H., next to Ch. of Holy Trinity.
Spooner, Rev. John A., Franklin-Av., betw'n Myrtle & Park
Staunton, Rev. William, Powers-st, near Fulton.
Stone, D.D., Rev. John S., next door to Christ Church.
Vinton, D.D., Rev. Francis, Court-street, near Livingston.

WILLIAMSBURGH.

Fash, Rev. George W., 10th-st., corner of South 2d-st.
Haskins, Rev. Samuel M. 1 St. Mark's Place.
Reynolds, Rev. Charles, 50 South 8th-st.

JERSEY CITY, N. J.

Aldis, Rev. Charles, Grand-street.
Barry, D.D., Rev. Edmund D., Essex-st.

VAN VOORST, N. J.

Mahan, Rev. Milo.

Poetry.

FEAST OF THE CIRCUMCISION OF OUR LORD.

PSALM CXXII.

PRAY for Jerusalem!
So did the Saints of old,
Our modern sophistry condemn;
That, honoring self, will rather dream
Of pasture in the Wild, than in the Church's fold!

So did the Tribes ascend,
Yearly, in unity;
Within God's chosen House to bend,
And praise and priviliges blend,
Around that Covenant-place where He vouchsafed to be!

So Thou, O Saviour, too,
Didst, as on this day, own
The virtues of a ritual due,
—Fit type of an adhesion true,
Unto that way of Life, that leadeth to Thy throne.

And shall we, grown more wise,
Disdain a way He went?
And, heedless of the grace that lies
In Christ's baptismal mysteries,
Nor crowd His Church nor crave her entering Sacrament.

Communications.

For the Churchman.

Integrity and singleness of heart, frankness and ingenuousness of deportment, and full consistency of conduct with profession, traits of Christian character invaluable in their bearing on individual and every department of social welfare, are indeed essential to that character in its genuine conformity to the Gospel. There can be no true evangelical piety or morality without them. Contrary qualities, deceit, guile, false pretences, insincere professions and appearances, disingenuous artifices, cunning policies and appliances, ambiguous or evasive expedients, and whatever comes not up to the exact measure of truth and honesty—whether positive or negative—whether in actual word or deed, or in avoiding or declining to say or do what the service of the truth and the right requires,—such qualities of character are in wicked hostility to the Gospel, dangerous to the best interests of society, and destructive of all claim to the esteem and confidence of the good.

All this the evil spirit who rules in the children of disobedience, and of whom our Lord says, "He is a liar, and the father of it," knows full well; and accordingly maintains no small part of his empire over our race by the craft and subtlety which imposes upon the world by the wickedness of wilful deceit in man, or by his own success in blinding the sinner's heart to a just view of the requisites of religion and morals, and deluding it into unconscious subserviency to his own purposes of deceit and guile.

Proof of these things is variously afforded, to a mournful extent, and with appalling force. It is seen in decidedly hypocritical professors of Christianity, who assume or retain what they have of religion as a mere cover of desires, designs, and deeds, of unmitigated wickedness. It is seen in those who, baptized into Christ, are somewhat regular observers of portions of religious duty, and by no means entirely destitute of a sense of religion, and yet allow that sense to sit very loosely upon them, are thoughtless and careless in religious matters, having but a slight concern for them to oppose to the force with which the world and the flesh, with their concerns, their cravings, their indulgences, their pleasures, are perpetually assailing the natural heart; so that these, and not Christ, are, it is manifest, the principal objects of their fealty and devotion. Their Christianity is little more than in name—but little deeper than on the surface of their character. They may profess to admire integrity, candor, and consistency as moral virtues: but do they possess them? Can they think they have a just claim to be regarded as strictly honest men? Does not what they have of Christian profession convict them of an inconsistency not reconcileable with strict moral integrity? Have they not knowledge enough to satisfy them that they are *wilfully* untrue to the highest moral obligation? Do not the religious responsibilities of which they would consider the imputation of ignorance as a reproach, fix upon them the just charge of *hardened guilt*, and of recklessness of guilt's consequences in moral degradation and spiritual destruction, utterly disgraceful to human nature?

Proof of this want of moral consistency, and strict integrity of profession, is seen in those who advance peculiar pretensions to piety, to religious experience, to being justified with God, and to security against ultimate perdition, and assurance of everlasting salvation, and yet, however holy they may think themselves in certain arbitrarily selected renunciations of the world, manifest little solicitude to keep their heart aright in its dispositions, tempers, and passions; who betray no small degree of pride and vain-glory in their religion; who are by no means distinguished for kind and charitable thoughts of others, but rather marked by censoriousness and harsh judgment; who are so defective in their views of religious obligation, as to seek to accomplish *ends* supposed to be connected with religious and moral good, with little heed touching the *means*, their rectitude, their fitness, their consistency with faith and a good conscience; who thus incorporate with their religion, principles and modes of action and effort fraught with the veriest worldliness of character, of motive, of management, and of operation; who seek the favor and applause of men; who frame to themselves a system of religion so absorbed in feelings, tests, and mental modes, as to treat with at least light esteem, if not positive neglect, and even contempt, the ordinances, and services, and general Church communion and allegiance, which God has appointed and required as duty in all who would be saved; who make of faith such a mere thing of sentiment and feeling, of opinion and private judgment, as to "pass over" the Scripture's awful enforcement of "THE FAITH once delivered to the Saints," the right belief in the Holy Trinity, and each Person Thereof, in the Redeemer's life and work, in the Church, in the blessings of the Gospel and the Church to man, his responsibilities and duties thence arising, and his strict accountability at the day of judgment, and in the everlasting future state which that judgment is to determine.

They too fail egregiously in the integrity and consistency of Christian profession, who, strict in all outward religious observances, and, it may be, clamorous in upholding and defending them, zealous in multiplying them, little careful of their conformity, in kind or spirit, with the Gospel, and severe in their condemnation of all who hold not with them, yet are indifferent in the vital matter of the power of religion on the heart, and the influence over it of the living faith of the Gospel, regarding religious exercises and works, rather than the spiritual influences and operations to which, in the divine plan, they are intended to lead, as the end to be had in view; and investing those exercises and works with an idea of merit and efficiency totally inconsistent with the Gospel view of the only merits of our Saviour Christ, the One Mediator between God and man.

It is an awful consideration that in the day when God shall judge the secrets of men by Jesus Christ, those hearts will be laid bare, and be found to have within themselves evidence of the justice of their condemnation, which have thus, or any other wise, wilfully perverted the ways of God, and failed to keep His whole law; and those whose lack of proper knowledge and judgment in the matter has arisen from faults within themselves, which a more humble, docile, and submissive spirit, and a conscience more honestly kept and cared for, would have avoided.

In the constant recollection that when baptized into Christ, he put on Christ, and therefore is not his own, and was brought into that covenant relation to God, which gave him an interest in all that Christ has done for man, and in the quickening, directing, and strengthening influences of the Holy Ghost, let the Christian bend the best energies of his nature to know the will of God, and to conform to it in all simplicity and godly sincerity, sacrificing to it all selfish views and considerations, casting aside all those influences which were included in his solemn renunciation of the world, the flesh, and the devil, and humbly and faithfully using all the means which God has appointed in His Church, and in the religious duties of its members, for a right faith, enlightened and earnest devotion, and that true charity which loves God above all things, and his neighbor as himself. Then he may humbly hope to be led in the right way—the way of true evangelical faith—the only way of genuine vital piety—the straight course of truth and duty—the undeviating path of honesty and consistency.

B. T. O.

For the Churchman.

MORAL REGENERATION.

Mr. Editor,—*Acernus* comes down upon poor *Fides Formata* without mercy; but though the Festivals in which we daily, at this time, celebrate the One Regeneration and its One Fount, have somewhat retarded the reply, it is only retarded.

1. I would observe that Acernus not only misapplies *Induction*, as a method, by employing it in Theology for the discovery of Truth, but (as appears by his article of December 23) he misconceives the nature of the method itself, when he excludes from the field of facts on which his induction is founded the declarations of the Fathers and the Liturgies of the Church. What shall be thought—what would Bacon have thought—of that pretended induction which began with excluding from consideration *à priori* a vast class of facts bearing upon the subject in hand?—which began by ruling that the belief of fathers and Churches are not positive facts in theological science, for which any really adequate *Theory* must needs account?

2. *Fides Formata* is not so confused in his notions as not to be aware that Induction and Deduction are alike processes of Reasoning; nor is he so absurd as to intimate that Reasoning, which is common to these two methods, is inapplicable to Theological Science. When I *prove* a dogma of the Church by Scripture, I deduce, I reason, I infer. When I *form* a dogma out of Scripture, I *induce*, I believe the proper and supreme Divinity of the Son of God, it being the traditional Faith of the Church:—I adduce Scripture in *proof* of this dogma. Again. Being in a state of suspense and impartial theological equilibrium as regards the nature of Christ, I come to Scripture to ascertain, by a careful collation of its testimonies concerning Him, what that nature is:—and then I form an *induction*. The *moral* difference between these two processes will be appreciated, I suspect, by most minds—and cannot escape the subtle *Acernus*. *Acernus* goes to Scripture to *frame* and *form* his theology. I go to Scripture with a theology already formed, simply to *prove* it. That the Regeneration in Baptism is moral, is not a conclusion at which I have arrived by a collation of texts: it is a dogma that I have learned from the explicit traditional teaching and formal decisions of the Church:—yet, for all that, "I search the Scriptures daily, whether these things are so;" and I am rejoiced to say that my faith, which was not constructed by me out of the Divine Testimonies, is daily more and more confirmed by them.

3. Yes! I do "*assume*" that the Regeneration in Baptism is real; and I do "*assume*" that "there is but one (kind of) Regeneration." That that Regeneration "pertains only to the Font," is what I have not said, and I pray *Acernus* not to charge upon *Fides Formata* any statements but his own.

4. I consider (as I have intimated in my former paper) the application of Induction to theology as an heretical principle, i. e., as a principle leading to heresy;—not, as Acernus seems to suppose, because I doubt that a real and true Induction from Scripture, even alone, would present the purest truth, but because I suppose that *no mind is capable of making such an Induction, save that Spirit "who searcheth the deep things of God."*

5. I think (though Mastix does not) that *Acernus* states pretty clearly what he means by Regeneration and by Baptismal Regeneration in particular. "We have holiness," he says, "before we know a holy thought or a holy deed." This is what F. F. calls "*habitual* righteousness, or that predisposition of the affections and the will to love and obedience, of which actual righteousness is the fruit." But *Acernus* holds that "this germ of the *sanctifying* Spirit" is possessed by *infants* before they are brought to the font; and he implies that it has been given to "Adam and his *whole* posterity" (the italics here are those of Acernus.) That is, in the sense of regeneration admitted by "F. F.," and "I. H. H.," *all mankind are regenerate;* and the regeneration of baptism is merely the taking a certain portion into covenant with God. To teach that all infants are thus holy, seems to me, I confess, a tolerably bold Induction from Scripture, which affirms that we are all by nature children of wrath, and that we were saved "by the Bath of Regeneration and Renewal of the Holy Ghost." Neither is it very clear what room is here left for the Moral Regeneration of those who already, at their birth, have received the germ of the sanctifying Spirit. Regeneration, in this point of view, is not the ingrafting the seed of eternal life, but its subsequent evolution, and the consequent fruit-bearing. And so, again, it is not of God's mercy that He saves us, creating us anew; but it is the works of righteousness which we do that constitute us regenerate, and form the Pelagian Font of our New-Birth. A covenant regeneration in Baptism, and a moral regeneration denied to no child of Adam, are, however, positively announced as the view of Acernus. (See his article of December 16.)

6. The Catholic tenet, I suppose, is as follows. I. The Divine-Humanity of the Word is the fontal principle of the regeneration of believers. II. The Vital Breath by which this Divine-Human life is imparted to us is the Holy Ghost, the Creator Spirit. III. The operation whereby He quickens is, in respect of its *form*, the creation of the soul anew in its moral powers after the image of the Son of God, and, in respect to its consequence, the plenary remission of all sin, original as well as actual. IV. The Instrument of this Divine operation is the Sacrament of Baptism. V. The Divine Life thus communicated, and of which Charity (Fides Formata) is the essential form, may be lost, and by Divine mercy restored. For if Baptism saved us first from the flood of sin and perdition, Repentance is also "a plank after shipwreck."

7. I beg to disclaim every shade of that personal bearing towards Acernus, of which I fancy (perhaps mistakenly) his reply to indicate a suspicion. As you are well aware, I know him only as associated with one for whom I have ever entertained the most filial affection and reverence. Affectionately yours, and

Respectfully his,

FIDES FORMATA.

Brooklyn, December 27, 1848.

P. S. Knowing the dialectic subtlety of my respected adversary, I think it may not be amiss to state my position in regard to the use of Induction in Theology with that technical precision which is the best defence against a perverse interpretation.

It should be obvious, then, that while all Induction is Deduction, all Deduction is not Induction; and that in affirming Deduction to be applicable to Theology, my proposition is only a "Particular Affirmative:" i. e., I mean "*some* Deduction," as logicians say. But my proposition touching Induction is a "Universal Negative;" i. e., I mean "*No* Induction is so applicable." In fact every Induction is a Deduction of which the major premiss is a proposition of merely human probability; and though the minor premiss may happen to be a revealed truth, yet the conclusion, according to the well-known rule, follows the weaker premiss, and remains but humanly probable. From two revealed, or infallibly certain, premisses, on the contrary, a conclusion of infallible certainty may be drawn: thus, *Regeneration is the gift of Baptism.* (Gal. III. 26, 27.) *Regeneration effects a moral change.* (Rom. II. 28, 29.) Therefore the gift of Baptism effects a moral change.

For the Churchman.

My dear Doctor.—Having received a column and a half more of "*benefit*" from that hebdomadal hydra, the Protestant Churchman of the 9th inst., I was, on looking it over, as in duty bound, very forcibly reminded of the aptness with which, in these two words—"*dishonorable evasions*," you have characterized that print. And though resolved, after exposing the wickedness of the many gross and unprovoked attacks upon me in that journal, to leave its nameless and irresponsible heads to the consolations of their unmanly hiding place behind this paper rampart; yet, I cannot resist the temptation to give, from this last precious morsel, a few instances—not in proof, for this would be needless, but in illustration, of the justice and truthfulness of your words.

After many previous and rude assaults upon me by the Protestant Churchman, one of its many heads had filled five columns of that paper with frothy declamation, ill-natured personalities, and perverse misrepresentation, repeating and publishing, for the fourth or fifth time, a wilful and malicious falsehood: and lo! when this deliberate wickedness is exposed, he evades the whole matter, merely by expressing an affected surprise "that four columns of vindication should be deemed necessary"—entirely forgetting that he had just penned five columns of attack, and that more words are allowed to repel a falsehood, than to fabricate one,—by insinuating "how much he had endeavored heretofore to abstain from personalities"—to the success of these endeavors, let his own columns testify,—and by intimating that certain expressions, however just and characteristic of certain acts, are not exactly "polite": or, according to the Protestant Churchman's code of good breeding, it is very gentlemanly to assail, misrepresent, and slander another; but to call these naughty deeds by their right names is not polite!

Again: One of the many heads of the Protestant Churchman, had, at different times, and through several columns of that paper, scolded me most soundly, and with no stinted application of reproachful epithets, for what he was pleased to represent as the *unparliamentary* course adopted in the introduction of my preamble and resolution: and now, when the course then taken, is shown to have been correct, and the attack upon me at the time, and before my paper was in the possession of the Convention, is proved to have been as unparliamentary as it was ungentlemanly, he evades the subject, and tries to escape the awkwardness of his position, by his ever ready substitute for lack of argument, the affectation of a *polite* sneer at the success of my movement, as in my estimation, "not only a very cleverly managed thing, but resulted in a magnificent victory!"—While to my remark, that a silent, matter-of-course consent for the preamble and resolution to go on the Journal would not have satisfied me, he says, "or in other words, as we understand it, it was an object to make a noise." Very good: this having been my object, it certainly was "a very cleverly managed thing," and "resulted" in a success beyond my fondest expectation. A noise indeed, has been made—a very great, if not "magnificent" noise: and all know by whom. It commenced on the floor of the Convention, it has been swollen and prolonged through the brazen pipes of the Protestant Churchman, nor have the windy capacities of that instrument allowed its dying echoes even yet to cease.

Again: One of the many heads of the Protestant Churchman had filled column after column of that paper with his mightiest efforts to show that the New York resolutions of 1847, were a "*compromise*": But when the absurdity of such an idea is made manifest, the thing itself proved to be impossible, and the attempt to make them a compromise, a mere trick, he seeks to evade the matter by a huge display of words about certain resolutions of Dr. Seabury in some caucus—a resolution of Dr. Wainwright in the Convention of 1845, and statement of the votes thereon, all which have as little connection with the New York resolutions, as the course of the Protestant Churchman has with honorable and fair dealing.

Further. The Protestant Churchman declared in Nov. 1847, that I had asserted on the floor of the General Convention, that the New York resolutions demanded the unconditional removal of the sentence: and though promptly and publicly corrected by a friend, supposing then, it might have been a mistake, yet a year after, the Protestant Churchman again and again published various and contradictory versions of this slander. Seeing a determination to persevere in this deliberate misrepresentation, the whole thing was pronounced a falsehood. When one of the heads of the Protestant Churchman volunteered his services, and through several columns of that paper supported, affirmed, and attempted to justify this falsehood: and now, when the deliberate and shameless wickedness of this course is exposed, he seeks to escape the consequences, by saying, "the first denial we ever saw of this statement" the statement of the Protestant Churchman, 'that I had asserted on the floor of the General Convention, that the New York resolutions demanded the unconditional removal of the sentence,' "contained a declaration that it was a falsehood." He evades the fact that this false statement of the Protestant Churchman was promptly corrected and exposed—he evades the fact that the correct report of what I said in the General Convention was also given at the same time—and he evades the fact that the evidence of the Protestant Churchman had, *propter delictum*, been set aside, as unworthy, by reason of its glaring contradictions, of the slightest credit! He, however, clings to the erroneous, and no doubt, honest report of the Herald. Nor can he help manifesting a little disquietude here, because I had intimated that the Herald was a more trustworthy paper, and better authority, than the Protestant Churchman. He says, "if the Doctor had stated in this matter by saying, as he suggests of the reporter of the Herald, that we were mistaken, the case would have been different": seeming to forget that the first statement of the Protestant Churchman was immediately corrected and exposed—that it was not till that paper had again and again published the misrepresentation, that I pronounced it a falsehood, and that the Herald was not guilty of the gross offence of declaring and repeating what he had been assured was an untruth. Failing in his positive testimony to support the slander he had so often repeated, and so zealously maintained, he resorts to that which is negative, knowing, I suppose, that negatives are sometimes rather difficult to prove. To my remonstrance against repeating and publishing what he had been assured was not true, and with regard to which he might easily have satisfied himself, if not by a friendly enquiry of me, yet of some of the New York delegation, a majority of whom reside in this city, who sat around me, and heard what I said, he says, "we venture to suggest that the production of such proof is with Dr. Sherwood, and not with us." Now, in my simplicity, I had supposed that a man is to be esteemed innocent, till, by credible testimony, he is proved guilty; and that the burden of proof lies with the accusee, and not with the accused. But it seems that I have been laboring under a mistake. According to the Protestant Churchman's code, the good old rule is reversed, and a man is to be considered guilty till he proves himself innocent.

Once more. This one of the many heads of the Protestant Churchman comes at last to the preamble and resolution; and to which I very sincerely wish that he will hereafter confine himself. He has already tried his hand upon this document. He had quoted a *part* of the preamble: by mutilating and mangling this part, he had fabricated a false statement; and from this statement he had constructed what he called an argument, to prove that this preamble asserted that the New York resolutions asked for the unconditional removal of the sentence; and now, when his bare-faced perversions, wicked garbling, and bad logic are exposed, he thinks to evade the consequences, by simply saying, "we cannot by any possibility see the preamble and resolution introduced at the last Convention, in any other light than as an assertion that our Diocess has asked for the unconditional removal of the sentence, and this we humbly assert is not our fault, but the blame belongs to the preamble and resolution." Now suppose he cannot see this matter in any other light, is it certain that the fault is with the preamble and resolution? and may it not be with some of the organs in and about the head of the Protestant Churchman? But it is not necessary to notice these sad perversions of the truth any farther at present, as the preamble and resolution are again to be subjected to the ordeal of a thorough and no doubt profound analytical process. Now I sincerely hope this may be done, and will here only venture to suggest that it would have been as well, perhaps, to have reserved an unqualified decision on the preamble and resolution, till an examination of them had been made. He says, "we will analyze them in detail hereafter, not with the hope of convincing Dr. Sherwood of the true import of his resolution,—that is out of the question, but with the view of placing before the Diocess the undoubted object of this measure—*the restoration of Bishop Onderdonk to the exercise of free Episcopal functions,* [*what does this mean?*] *over the Diocess of New York.*" Here, then, we have the judgment of the Protestant Churchman upon the object of this preamble and resolution—a judgment, the correctness of which is "*undoubted*"—a judgment which has been heretofore often pronounced, and which to render emphatic, he now records in italics—here, I say, we have the judgment of this *just* man of the Protestant Churchman upon "the true import" of my preamble and resolution which he will *hereafter* examine, and "analyse in detail"! Condemn and execute a man, and then examine the testimony of his guilt! Alas, what strange inconsistency and absurdity! and how, Mr. Editor, shall all this be accounted for? We have, it is thought, a key to this otherwise inexplicable matter, in the very terms of the judgment here pronounced. We find there a name, the dislike, and fear, and hatred of which, will explain all. Bishop Onderdonk, like a spectre, continually haunts the Protestant Churchman, meeting him at every turn, filling all his thoughts, and clouding all his faculties. And it would seem that nothing can avail to give him peace, so long as he sees "Mordecai sitting in the king's gate."

You are right, my dear Doctor, in your description of the Protestant Churchman, so far as it goes; but pardon me, if I retort a little, "it is rather tame"; it does not tell the whole truth.

Yours truly,

Dec. 15th. R. S.

For the Churchman.

THE CHURCH IDENTIFIED.

SECTION XIII.

THE CHURCH OF ENGLAND SINCE THE REFORMATION.

We now recur to the Church of England in order to explain a few events in its history from the Reformation in Henry VIIIth's reign to 1789, at which time the Branch of the English Church in America was fully established and became complete and independent in its existence.

We have seen that the Church of Christ was established in England in the first century, that it continued perfectly independent of any foreign jurisdiction until after the Saxon invasion at the close of the sixth century—that from that time the Papal influence increased in England until its final rejection by the Church as a united body in 1534, and that since that time, the Church of England, with those derived from it, constitutes the chief part of the third great division of the Catholic Church of Christ—to wit: the Reformed.

Henry VIII. died in 1547, and was succeeded by his son, Edward VI., January 29. During the last ten years of Henry's reign, he had rather retarded than promoted the reformation. The spirit which had been thus repressed burst forth with perhaps too much of impetuosity on the change of the sovereignty. The first reformed Liturgy was published May 4th, 1549, and came into use the *Whitsunday* following.* The first Book of Homilies had been published in July before. But before the end of 1551, the Prayer Book had been again revised and materially altered. This 2d Prayer Book of Edward VI. was brought into use from the Feast of *All Saints* (Nov. 30) 1552. In the next year the *Articles* (now XXXIX, but then XLII. in number), were published.

But it pleased Almighty God to put a stop to the rapid progress of this work by the death of Edward, who was succeeded by his half-sister Mary, July 6, 1553. Mary was the daughter of Catherine of Arragon, and a zealous Papist. She set about restoring Popery to its former position in the English Church, and thus occasioned the first of those events which for our purpose we need to consider.

At the time of the rejection of the Papal Supremacy, the Church of England consisted of two Archbishoprics and nineteen Bishoprics—twenty-one in the whole.† Besides the immediate acts of these chief Pastors, the ecclesiastical authority was exercised by *Convocations* and *Synods* as follows: There were two Convocations, one for Canterbury, and one for York. They usually assembled separately, though they often transacted business in common. They consisted of two Houses each—the upper composed of the Bishops of the Province, and the lower of Priors, Deans, Archdeacons, Proctors, &c., &c.‡ The Convocation assembled only at the call of the king and transacted no business without his permission. The *Synods* on the other hand, are councils of the Church assembled by the Archbishop, or by the general consent of the Bishops, and act independently of the state.

After the reformation was commenced, the number of Bishoprics was increased, *Westminster* was erected in 1540, *Chester, Gloucester, Oxford, and Peterborough*, in 1541, and *Bristol* in 1542.|| Then we have at the commencement of Edward's reign *twenty-six* in the whole, *Westminster* had been dissolved, some subsequent modifications have also been made, *Gloucester* and *Bristol* have been united. *Ripon* was erected in 1836, and *Manchester* 1847.

During the reign of Henry VIII., no changes in the Clergy were made in order to effect the Reformation. FISHER, of *Rochester*, refused to acknowledge the Supremacy of the King over all persons in his kingdom, claiming that supremacy for the pope. He was accused of high treason, and beheaded June 22, 1535, aged 77.

In the reign of Edward VI., there were several deprivations for political and religious causes. Oct. 1549, EDMUND BONNER, Bishop of *London*, was deprived of his see. In April of the next year, STEPHEN GARDINER, Bishop of *Winchester*, was also deprived. The cause in both cases was partly political, and partly ecclesiastical. There were also three other deprivations during this reign; DAY, of *Chichester*, HEATH, of *Worcester*, VOISY of *Exeter*.§

I do not design to undertake the defence of all these things. I mention them only for their bearing upon the question of the identity of the Church, through the period named above that is, from 1534 to 1789.

None of these deprived Bishops continued to claim their sees or to exercise the functions of their office after their deprivation, and their places were immediately filled by others. Five out of twenty-six were a minority too small to affect the integrity of the Episcopate, and no pretence is set up that the identity of the Church was lost, or that a division *in the church* or a *secession from it*, were effected thereby.

But on the accession of Mary, we find changes made that were of a different character. She recalled all of the Bishops named above, as having been deprived, except Voisy. Four Bishops were imprisoned, RIDLEY and LATIMER in the Tower, HOOPER and COVERDALE in the Fleet.§ Soon afterwards, HOLGATE, Archbishop of *York*, was sent to the Tower also.** In March 1553–4, *four* Bishops, HOLGATE of *York*, FERRAR of *St. David's*, BIRD of *Chester*, BUSH of *Bristol*,†† were deprived for being *married*. In the same month TAYLOR of *Lincoln*, HOOPER of *Gloucester*, and HARLEY of *Hereford*, were deprived on the ground that they held their sees *only during good behavior*, a condition which *Mary* held they had forfeited.‡‡ Bishops POINET of *Winchester*, BARLOW of *Bath and Wells*, SCOREY of *Chichester*, COVERDALE of *Exeter*, had been compelled to flee the country in order to save themselves. And besides these, CRANMER, Archbishop of Canterbury, had been attainted of high treason, for signing the instrument settling the crown upon Lady Jane Grey.||||

Thus fourteen Bishops, viz., Cranmer, Ridley, Latimer, Hooper, Coverdale, Holgate, Ferrar, Bird, Bush, Taylor, Harley, Poinet, Barlow and Scorey, a majority out of twenty-six, the whole number—had been driven out of their places by Queen Mary on one pretence or another. They were deprived by *secular* force exclusively, and not by any judgment of the church in any regular exercise of its jurisdiction.

These places were all filled by the favorites of Mary, and then Popery was established in England.

Five of the above-named Bishops were burnt at the stake for their religious opinions, to wit, CRANMER, RIDLEY, LATIMER, HOOPER and TAYLOR. In November, 1558, Mary was succeeded on the Throne by Elizabeth, who was determined to use her influence in favor of the Reformation.

The first step toward it was the re-establishment of her supremacy and the independence of herself and her kingdom. Among the clergy—out of nearly 10,000, only something less than 200, that is about one in fifty only refused compliance.§§

Of the Bishoprics, *six*, to wit.: *Canterbury, Hereford, Bangor, Gloucester, Salisbury, and Oxford*, were vacant by death, on Elizabeth's accession, *four* became vacant by the death of the incumbent before the oath of supremacy was offered them, to wit, *Rochester, Chichester, Norwich* and *Bristol*. *Fourteen* Bishops were deprived for not acknowledging the Queen's supremacy, and *one*, *Anthony Kitchen*, of *Llandaff*, took the oath. Of the deprived Bishops, some of them, as Bonner, Gardiner, and Tunstal had, once in Henry's reign, acknowledged and maintained the very supremacy which they now refused, and for refusing which, they were now deprived.

From the foregoing account it appears that only one of the Bishops in England that were in the exercise of their functions at the close of Mary's reign, continued to hold his office after the accession of Elizabeth. STANLY of *Sodor*

* CARDWELL's Two Liturgies of Ed. VI. compared. Pref. p. 13.

† COLLIER, Vol. iv., p. 188.
‡ LATHBURY's Hist. of the Convention, p. 99.
|| SHORT's Hist. §218, note.
§ COLLIER, Vol. V, pp. 425, 441.
¶ Vol. VI., p. 14. ** p. 23. †† p. 64. comp. 66.
‡‡ Collier, vol. VI., p. 65.
|||| p. 36.
§§ Short §407.

and *Man*, also retained his place.* But of the fourteen Bishops deprived, *three*, to wit, Christopherson of Chichester, Bourne, of Bath and Wells, and Tuberville of Exeter, at the least, held sees whose lawful Bishops were then living, and under no valid inability to perform the duties of their office. They had been driven out by violence, and consequently, after their return, they were the rightful incumbents of those sees: and these intruders could not be considered as entitled to the sees at all. Thus the number that was ejected by the oath of supremacy is reduced to *eleven*, and *fourteen*, a majority, were at that time vacant in the course of nature, and might be filled with Bishops acknowledging the supremacy, and who would concur with her in restoring the Reformation, and this, too, without any ejection either violent or otherwise on her part.

KITCHEN conformed. BARLOW, SCOREY, COVERDALE, HODGKINS—besides some suffragan Bishops—had returned from abroad to resume their duties and jurisdiction. By these Bishops the vacant sees were filled up.

Now, in the first place, the fourteen ejected Bishops did not draw off a party with them over whom they continued to exercise jurisdiction. They lived and died vacant Bishops—some in England (eleven), and the rest (three) went beyond seas.† And when, some ten years after, the Papal adherents seceded and formed a sect by themselves, these Bishops were not placed over them, nor did they even set up any claims to be Bishops over any body or any thing in England.

And here again I must say that I am not now aiming to justify all that was done by Elizabeth. The whole matter may be stated thus in the alternative. If the proceedings of Mary, in restoring popery, are held to be valid, then the proceedings of Elizabeth are much more so; for they were less completely the result of the exercise of secular and political authority. But if the proceedings of Elizabeth are not valid, on account of their having been done by secular authority, then those of Mary are not valid, for the same reason, and Popery was never lawfully established during her reign, and no authority was required to abolish it on the accession of Elizabeth. In either case Protestantism was legally and validly established in the English Church in the first years of Elizabeth's reign.

The identity of the Church, therefore, was not affected by the occurrences of this period.

In a very few years, perhaps as early as 1567, persons who had learned Presbyterianism during their residence abroad, in Mary's reign began to secede from the Church, to hold meetings and form a sect by themselves.

In 1569, Pius V., the Pope, issued a Bull calling upon all who regarded his authority to secede from the English Church, and form themselves into a sect in subjection to him. But he made no pretence to consider these seceders the Church of England.

From the restoration of the Reformation at the accession of Elizabeth until the Rebellion of 1640, nothing occurred that we need to notice in this place.

I need not now enumerate the causes which contributed to the growth of Puritanism in England. In 1640, the Church entered upon a more energetic course than it had previously pursued, to prevent the spread of Popery, and other forms of error in England, which provoked a determined resistance from all against whom these efforts were directed. The calamities that overtook the Church, however, arose, to a very great extent, from her alliance with the State, the administration of which had become exceedingly unpopular.

Early in Nov., was assembled what is called the Long Parliament. They soon resolved themselves into a "committee of religion", and this branched off into divers sub-committees, one of which was for providing "preaching ministers and for removing scandalous ones." On the 10th of March a bill was brought into the House of Commons and passed "that no Bishop should have any vote in Parliament." The bill, however, did not pass the Upper House.

In July, 17, the Commons undertook a measure for materially changing the form of church government, but finding it impossible to accomplish any of their plans while the Bishops retained their constitutional seats in Parliament, thirteen of the Bishops were impeached of high treason within a short time. The ground of their impeachment was, in fact, the fidelity with which they had done their duty according to the laws of the Church and of the Realm. This impeachment was found untenable, and dropped soon after it was made. The opposition to the Bishops increased, however; and soon after, they were prevented from going to attend in their places in the House of Lords by a mob throwing stones, &c., &c., at them. The mob was encouraged by the Commons. The Bishops protested against the validity of any laws that might be passed while they were thus deprived of their vote. They were immediately impeached of high treason for this protestation, and imprisoned in the Tower. Soon after, hostilities actually commenced against the king.

In May, 1643, the Commons (who were now the only branch of the Parliament that can be regarded as responsible for what was done) called the famous Westminster Assembly, for remodelling their ecclesiastical affairs. An arrangement was made with the Scotch Covenanters, by which the Scotch were to assist the English against their king, and the English were to abolish Episcopacy and establish Presbyterianism in the English Church. In October, 1644, it was declared in the Parliament that Presbyterian ordinations should be held valid in the Church of England. The Ordinance for abolishing the Common Prayer and establishing the Presbyterian Directory was finally passed March 13th, 1645, and Episcopacy suppressed by the same authority, October 9th following.‡ And it was made a crime to use the Common Prayer either in church or in their families, punishable with a fine of five pounds for the first offence, ten for the second, and one year's imprisonment for the third.||

Notwithstanding these laws, the Bishops and the great mass of the Clergy never complied. Many of them, as Sanderson, Hackett, Bull, Fell, Alliston and Dalben, continued to use the Book of Common Prayer or to repeat its contents without the Book.

This change it will be observed was made by an authority that was purely and exclusively secular—for the Bishops had been excluded from the House of Lords by the mob, and then by attainder; and the Westminster Assembly were only a committee to prepare matters for the Parliament to set forth and enforce by its own authority. We certainly cannot call the Parliament and its adherents *the Church of England*, as things then were, without doing violence to all our ideas of identity and all sense of propriety in the use of language.

We now pass over several years to the Restoration in 1660. On the 29th of May in this year, Charles II. was recalled to the Throne of his ancestors. The Presbyterians had been defeated in this original intention by the Independents, and therefore readily joined with the Churchmen in desiring the Restoration. It is not improbable that they entertained the hope that Presbyterianism might be established in the Church—being a sort of middle ground between Episcopacy and the Independents, who were then the ruling party. But in this they were disappointed. The Restoration necessarily implied the nullification of all the laws and ordinances that had been passed since about 1643, when the constitutional requisites for the passage of a law had been disregarded. This brought back Episcopacy as the government established by law in the Church, and restored the Bishops and other clergy who had been ejected by Parliament, to their old places again.

Nine out of twenty-six Bishops lived to recover their sees at the Restoration, to wit, JUXON, of *London*, PIERCE, of *Bath* and *Wells*, SKINNER, of *Oxford*, WARNER, of *Rochester*, ROBERTS, of *Bangor*, WREN, of *Ely*, DUPPA, of *Salisbury*, KING, of *Chichester*, and FREWEN, of *Coventry and Litchfield*. The other sees, of course, had not been filled; for the object of the change was to do away with Episcopacy altogether. On the first Sunday in Advent, *six* new Bishops were consecrated for the following sees, *Durham*, *St. David's*, *Peterborough*, *Llandaff*, *Carlisle*, and *Chester*. The remaining sees were filled soon after, and all things restored in the Church as before 1643.

We have seen what measures Mary took to secure a majority in the Convocation which should be of her views. When she had done this, *and not before*, she became compunctious about using the *secular* authority for religious purposes, and resigned the *regale* into ecclesiastical hands. On the accession of Elizabeth, *six* sees were vacant, *four* became so before the oath of supremacy was tendered to them, *three* were lawfully in the hands of Protestant Bishops who returned from their exile, and *one* conformed—making *fourteen*, a majority, which were either then filled, or soon became filled, without any violence to the laws of the land or the church, with Bishops who were friends of the Reformation. Thus by act of Providence, Elizabeth was saved the necessity of any violent or arbitrary ejection in order to secure a majority in the church in favor of Protestantism. Providence, by the hand of His messenger, Death, had done the work before she had occasion to do it herself. Even the three who held the sees from which the returning exiles had been unlawfully driven, would not have been disturbed if they would have acknowledged the Queen's supremacy, and she would have provided for the returning Bishops in some of the vacant sees. The other eleven who occupied places for which there were no lawful claimants living, might also have retained their places notwithstanding their religious opinions, if they would have acknowledged her supremacy. But by holding that she herself, and her government, was rightfully subject to the Pope in temporal as well as ecclesiastical affairs, their opinion was of the nature of treason, and was so regarded, and for this they were ejected.

But in the Rebellion, as it is called, the changes were made without even the pretence of the concurrence of the church, acting either in Convention or Synod—by any means produced. Neither Convention nor Synod were held—from the commencement of the Long Parliament in the autumn of 1640 until the 8th of May 1661, after the Restoration.*

The Church of England, therefore, never consented to the change that was made in its Doctrines, Worship, and Polity, and as soon as the state of the kingdom would permit, resumed her former position, and went on as before. An effort was indeed made at the Savoy Conference to modify the Liturgy so as to retain some that were inclined to secede, but nothing of importance was accomplished.

We now pass to 1688, the Revolution. On the 18th of May, seven Bishops drew up a protest and petition against certain measures of king James II., for introducing Popery into his kingdom. This protest was afterward approved and signed by six other Bishops. The measure resulted in James's fleeing from the kingdom, and the call of William, Prince of Orange, to the Throne. On the accession of William, however, six of these Bishops—SANCROFT, of *Canterbury*, TURNER, of *Ely*, FROMPTON, of *Gloucester*, WHITE, of *Peterborough*, and KENN, of *Bath* and *Wells*, refused to acknowledge him as king while James was alive, and were ejected, with a large number of the Clergy, for their refusal. The Non-Jurors, as they were called, continued for some time to maintain a separate communion. Boothe, the last of their Bishops died 1805,† and the party became extinct soon after.

After the accession of William, an attempt was made to change the Doctrines and Worship of the church materially. But, as Bishop Burnett confesses,‡ this was not done chiefly through fear of the advantage which the change would give the Non-Jurors in claiming to be the Church of England, and declaring the adherents to William to be seceders.

This fact is sufficient to determine the identity of the Church after the Revolution with that before it. The ejection of the Non-Jurors may have been unjustifiable (that is a point not now under discussion), but it did not change the identity of the Church.

From this period no change occurred that needs to be mentioned, until after the Protestant Episcopal Church in this country, having been founded by the English Church, became entirely independent of it, and therefore we need not now pursue the history of the English Church any farther.

The competency of the English Church to extend the communion of the visible Church of Christ by founding new branches, is, I suppose, sufficiently obvious from what has already been said. Being herself, by her perpetuated existence, unquestionably a branch of that church, and having set up no standard of her own, which she would have interpreted to mean anything contrary to the Holy Scriptures and "the Faith once delivered to the Saints", as held by the church in its earliest and purest days, she can send forth her missionaries with the assurance that Her Lord will accept their work.

D.

* BRAMHALL's Vindication of the Protestant Bishop's consecration Works, vol. iii. p. 232, ed. 1844.
† Collier, Vol. VI., p. 251.
‡ BEREN's Hist. Prayer Book, p. 195.
|| COLLIER, vol. VIII., p. 296.

* LATHBURY's Hist. Convoca. pp. 235–239.
† LATHBURY's Non-Jurors, p. 412.
‡ Hist. of His Own Times, p. 544, Smith's ed. without date.

For the Churchman.

BAPTISMAL REGENERATION, WHETHER MORAL?

Mr. Editor,—In putting this title at the head of the present article, though with the purpose of ascertaining truth, I am not ambitious of entering into controversy. The odds, I am afraid, would be fearfully against me. Still, while I state my reasons for the adoption of the view which I at present maintain, and the objections which have for some time existed in my mind against the theory supported by your very able correspondent, "Acernus," I may perhaps have some influence on minds constituted like my own. Against the theory in question, I have none of the prejudices of education, or of feeling; on the contrary, it is the belief in which I was educated, and which I was always ready to express in the words provided by my catechism, before I made it a condition of my mental education to attach a definite idea to every expression. When the doctrine in question was brought to this test, with all my disposition to retain it, with all my deference to the men who maintain it, it appeared to me wanting. The fault may perhaps be in my mental organization, that I am unable to see differences which others insist upon so strongly; but still I must candidly acknowledge that I never have been able to get a clear idea from what has been termed "*spiritual, or ecclesiastical, regeneration*," apart from a *moral* one. This is from no want of attention, or interest. I have read, carefully, most of what has been written on the subject, and sometimes I fancied I had hold of the clue, and found a consistent argument; but immediately afterward there came an addition, or a modification, which nullified the force of all that had been before said, and led me to the conclusion that the sentiment in the mind of the writer, and that on the face of his argument, were not the same. Leaving this, however, for its proper place, we may remark, in the outset, that the opinions on Baptism may be classed under four heads:

1. That which makes Baptism a mere mark of profession.
2. That men are regenerated morally, but then confine this efficacy to the elect.
3. That which maintains a spiritual regeneration apart from a moral one.
4. That which in regeneration combines both the spiritual and the moral influence.

The first theory requires little comment; it is so utterly at variance with the whole teaching of our Church creeds, liturgy, and articles, that to Churchmen its enunciation is a sufficient refutation; and none, I presume, but Churchmen will he likely to see the present article. We then agree, up to a certain point—we are all willing to take the teaching of our Church on this subject; not because we wish to supersede the authority of scripture by the teaching of the Church, but because we all concede that the Church's interpretation is the true exponent of holy writ. Consistency compels us to believe this, else why are we Churchmen? If any one however, maintaining that baptism is the mere mark of profession—merely parallel with the confession of Christ before men, and to a certain extent explanatory of it—can reconcile this belief with the titles which are given to Baptism, in the Prayer Book, we think that argument would be thrown away on such a person. Where, in this case, is the inward and spiritual grace? What means this new birth unto righteousness? What the idea to be attached to regeneration thus effected? Is not the sentiment contradicted, in its very terms, by the Article on the subject, which teaches, "that Baptism is not only a sign of profession, or mark of difference, by which Christian men are distinguished from those who are not baptized," &c.? I would think it unnecessary to discuss, even at this length, the present opinion, were it not that I can personally vouch that it is maintained in high quarters in the Church, and even made the test of Churchmanship!

With regard to the second theory—it depends altogether on the doctrine of Personal Election, and must stand or fall along with it. The discussion of one question would consequently involve both. We may, however, the more cheerfully waive this, as few, I believe, in the Church at present are disposed to maintain either of these positions; and if there are any, it would be going too much out of our way to answer them: suffice it to observe, that the language of the Church is general; what it says of one, it says of all; the blessings that it asserts are conveyed in baptism are neutralized by no cause except the unworthiness of the recipient.

On entering on the third head, while according the greatest deference to the men who have maintained it, we are unwilling to make any concession which would weaken the strength of our argument. We, too, have great men on our side, but we ask nothing on this account. When an individual resorts to argument, he levels all distinctions; he claims no respect except for the weight of his reasons, and demands no deference except what courtesy would dictate. These are our maxims; with others our arm, weak as it is, would be utterly paralyzed.

If there be no *moral* influence in Baptism, we must think, in the first place, that the term *spiritual* is altogether misapplied when used with reference to regeneration. I am not certain whether all who exclude a moral power from baptism, use this term to express the distinction which they draw between Moral and Baptismal Regeneration. I am certain, however, it is pretty generally used. If its use then be insisted on, I should consider the entire ground given up. Spiritual, in the scriptural sense of the term, has reference to the spirit, as opposed to the flesh or the body; and a Spiritual Influence means, of course, an influence exercised on the spirit. A Spiritual State is one in which the soul is brought under the influence of spiritual things. There can, in this case, then, be no opposition between Spiritual and Moral Regeneration. The one involves the other: every spiritual influence is so far a moral one, one which influences our higher organization. The terms are not convertible, it is true, for every moral man is not a spiritual man; but every spiritual man is a moral man. Spiritual is the major term which involves, as its minor, moral.

Those of course, who use the term, do not mean any such thing, in its application to baptism. The proper designation of the idea they attach to the baptismal influence, should be, *ecclesiastical regeneration*.—When dwelling on this subject, and endeavoring to get a clear, connected idea of what was meant by the term, I consulted the best authorities, (as I remarked in the outset,) and was entirely disappointed. I found, it is true, Baptism spoken of in the most reverent manner—its blessings enlarged on—its benefits discussed—every thing, in fact, that I am claiming for it at present, admitted; but then came the conclusion, and I was warned not to consider any of these blessings as *moral*. I must confess I was sorely puzzled. How all these blessings could be so great, yet convey no moral influence, I could not understand. If there be no moral influence in baptism, then it appeared to me that it could scarcely be considered a blessing at all. I have no conception of a positive blessing being bestowed upon a responsible being, which has not in it a *moral* influence. Laying aside the idea of a moral power being exercised in the Sacrament, I asked myself what I meant by the terms in general use with regard to baptism; the result was that I was made a member of the Church. But then the question arose, what benefit I derived from this? Here hung the entire difficulty. Omitting spiritual influences, which are so far moral, what did they all resolve themselves into? Why into this: That I was to be brought up in a religious manner—that I was possibly to be instructed in the Sunday School, and to be catechised by the Rector—and that I would be called upon, occasionally, to *hear sermons*. I might possibly discover a few other advantages—they, however, are unimportant at present. This might be satisfactory, if I did, in reality, gain these privileges by baptism; but then I saw that they all might be, and are, enjoyed without it. Where then, I would ask, if this be all the benefit conferred in baptism, is its advantage? In what does the baptised differ from the unbaptised?

I am aware an objector will answer, Yes, but baptism is a covenant; in it you are brought into the relation of a child of God, and made an heir of the Kingdom of Heaven; and the happiness which results from this relationship you will hereafter enjoy, on condition of your doing certain things which your sponsors promised for you: these are certainly great and inestimable privileges. But, I would ask, how are we to perform these conditions, in order to enjoy the benefit of the covenant? is the grace of God to assist us or not? and in such a measure, too, as is not vouchsafed to the unbabtised? I think I will be answered, Certainly the Grace of God assists us; and this grace is conveyed in baptism. Yes. Now is not this a spiritual influence directing the soul, a spiritual power assisting it? And is not this all, so far, *moral?* I may be answered again, that this, after all, is only *conditional*. But, be it observed, the power must be bestowed before the conditions are performed; and this constitutes the great excellence, the glorious privilege, of baptism.

It will be at once observed, that all I am contending for here, is, that grace is conveyed in baptism. The extent of this grace I am not discussing, but only its quality. That it is a real moral influence, directing and invigorating the soul; that it may be increased, indefinitely, by the use of the means appointed by our Saviour, but that it is implanted in baptism, which may thus be said to be the origin of the spiritual life. If any one, holding the theory I am objecting to, admit this, he will of course be compelled to give up the question; if he, however, deny it, he is, as it appears to me, on the very same pound with the man who affirms that it is only the mark of profession by which Christian men are distinguished from those who are not christened. If he would be still inclined to lay stress on the circumstance of grace being promised, though not conveyed at the time—granting, however, that this grace or power came in due time to enable us to perform the condition—the difference between us, in this case, would be only in point of time, and not in reference to the fact; and baptism must still be considered as conveying a *moral* influence and power.

Again, it may be insisted that the relationship of a child of God is a great privilege. Of course this must be conceded. But it is only when the relationship is realized—when the blessings of spiritual guidance and power are conferred; and these are so far *moral*, and secured by that rite which brought us in the position of Children of God. It appears to me, then, unquestionable, that *moral* blessings are the ones which are emphatically secured by baptism; and that the term Moral Regeneration might be used with strict propriety, were it not that, according to present usage, moral is used in a less exalted sense, and to designate more especially the prudential virtues.

In this view of the subject, I am aware that some objections have been made; some justly, but which are, however, no objections at all; others unjustly, and which have arisen from a misconception of the question. These I propose considering in my next.

S.

For the Churchman.

"ACERNUS" ET "MASTIX."

My Dear Churchman.—My residence is, at least, five and twenty hundred miles from your sanctum editorial, yet I, and my friends, take as much interest in your words, and works, and welfare, as if we were in John-street. I always read the "Churchman" with great interest, for I always expect to be edified by it. It may be that *I* do not like some things, but I pass them over, hoping that they may suit some one else. I sometimes drop a sigh for the *infirmities* of my fellow-Christians, and sometimes offer a *prayer* in their behalf when I see an exhibition of bad temper, and harsh language, and unsanctified feeling. *You* will, you say, show *your* reverence for good Dr. Rudd's memory, by following his suavity, meekness, and gentleness, in his long editorial career: and O! that all your *correspondents* would join in the same holy resolve! *Then* would we have graceful rhetoric, and sound logic, and wide research, and primitive zeal, unalloyed, in every number of your excellent paper.

But I have yet to enter upon the main point which I had in view in taking out my portfolio: it appertains to "Acernus" and "Mastix." I have read their articles with great interest. I rejoice that they have sprung that controversy. It is a needful investigation. Good will arise out of it. Hundreds of your readers will peruse their respective articles with interest, and, we may hope, with edification. There are confused views upon the subject in disputation. The mists should be cleared away. We wish the *Catholic doctrine* educed—that is, we wish to know exactly the teaching of our LORD and His Holy Apostles; and how this was *understood* and *acted upon* in the days when our sainted brethren hugged the flame without a murmur, and sang praises to GOD while the rack did its direful office.

Many of us believe—for aught I know, *all* believe "Acernus" and "Mastix" fully competent to the work they have undertaken. Let them have a fair and clear field. They are laboring for *Truth*—not for victory. The eyes of a vast multitude are upon them. Their teachings may influence for good or for evil very many minds, of whom *now* they have no knowledge. For every paragraph they must give an account before Angels, and men, and before the LORD OF ALL.

Again, I must express my great gratification that your excellent columns are to be filled, in part, by this most opportune discussion. Again, I must bid "Acernus" and "Mastix" God-speed: and my prayer is, that they may find out the *precise truth*, and thus be at one themselves, and aid us all in coming to that perfect unity of belief and practice, which will make Zion to become the joy of all the earth.

A. Z.

For the Churchman.

BIBLES FOR CHURCHES.

Rev. Sir.—A *Country Parson*, in a communication about Bibles for Churches in your last number, having mentioned my name, permit me to correct his statements of the cost of Desk Bibles. Quartos, bound in Turkey morocco, are *nine dollars*; and the prices vary for the other styles of binding from $4.75 to $6.50.—They are all printed at Oxford for the Venerable Society for Promoting Christian Knowledge expressly for the use of Churches, and all have the Apocrypha. If by any means the cost can be lessened, the prices will be reduced accordingly–as no profit is to be made upon them. Perhaps *Country Parson* is correct in his notion that small churches should be furnished with small books and large churches only with folios. The folio is the shape formerly most used; and they need not be clumsy or unwieldy. The beautiful folio procured for Grace Church, Brooklyn, now to be seen at No. 20 John St., is not liable to any such objection, and it was not "very expensive"; the cost being much less than his handsome quarto.

The Society for Promoting Religion and Learning intend to keep a supply of these Bibles and of many of the other publications of the Venerable English Society: and any other that is on the latter Society's catalogue will be immediately supplied to order. It is well known that these English books are remarkably cheap, and no more advance is charged than is sufficient to repay the exchange and expenses. For obvious reasons the sales can be only to Churches, and, by the single copy, only to individuals for their own use. There are just received a number of Church, Family, and School Bibles with Apocryphas, of standard devotional and instructive books, and of interesting little books for school rewards: the latter are published under the direction of the *Committee of General Literature and Education*.

Country Parson has done a very good thing in bringing this subject more into notice, and that in a very sensible and practical way.

I am very respectfully, &c.,
WM. H. HARISON,
Sec. of the Prot. Epis. Society for Promoting Religion and Learning.

New York, January 2, 1849.

For The Churchman.

THE WORD DIOCESE.

Mr. Editor.—For several weeks your paper has been marred, as I have thought, by the introduction of *Dioces* into tis columns. And, what makes the matter worse, not only your correspondents who write *Diocese*, but all the pamphleteers, and sermon-writers, and book-makers from whom you quote, who do *ditto*, are subjected to the same—not exactly Procrustean—but, as the Doctors say, alterative process. To complete the discontent, no *notice* of your intention to "quit the diocese" has been officially given to your readers. How long is this state of things to last? Always? I trust not, my dear Sir. And with a view to rectification, I take the liberty of requesting you to republish an article which appeared in the (Boston) *Gospel Advocate* nearly twenty-seven years ago. This paper has the impress of one who is as distinguished for his literary taste as for his theological learning. The volume (1822, p. 33,) containing it may, no doubt, be found in the Library of our General Assembly, if not in some private collection; and if your respected printer will go to his work with "clean hands," the book, I am sure, will be loaned with pleasure, and your copyist saved from a task which for me has no attractions.

A CONSTANT READER.

Dec. 20, 1848.

For the Churchman.

THE WORD "BEING."

This word, Mr. Editor, is a much more important one than it formerly was. In former days it was said, "Whilst these sentences are *in reading*"; whiles the Offertorie was *in playing* at organs"; "while the flesh was *in seething*" (1 Sam. ii., 13); "while the ark was *a-preparing*" (1 Pet. iii., 20). Now we are accustomed to say, Whilst these sentences are *being* read; whiles the Offertorie was *being* played at organs; while the flesh was *being* seethed; while the ark was *being* prepared. Writers for the *Churchman*, who are generally correct, sometimes make a *lapsus*. If my memory does not fail, it was remarked, several months ago, that Christ Church, in Anthony street, was *being* rebuilt, and in the same number of the paper in which it was stated by a clergyman in Hartford, that a certain Church in Connecticut was *rebuilding*. Now, it must be obvious that both of these forms of expression cannot be correct; for I can properly assure you that the flesh has been for some hours (in) seething, and that the Church has been since the last summer (in) rebuilding, while you would smile if I were gravely to announce that the flesh has been for some hours *being* seethed, and that since the last summer the Church has been *being* rebuilt. English authors have not committed the mistake as often as our Yankee friends; Mr. Noble Butler, the Grammarian, however, adduces examples from Dr. Arnold, and James the Novelist. The originators of the new mode of expression did not, perhaps, reflect, that what is called the Present Participle* had been, by *long-established usage*, substituted for the form of the Gerund. If they *did* know that *in* and *a* had been deprived of their rights, they acted as if they thought that something *must* be substituted, and that for the want of a better formula they would "get up" one in which "being" was a component part.

An excellent article on this subject, Mr. Editor, appeared some years ago in a New England paper, and it was transferred to your columns. Will you (provided you can find it) again publish it, and oblige

A CONSTANT READER?

* I say *called*, for HORNE TOOKE does not admit that the appellation is correct.

THE CHURCHMAN.

New-York, Saturday, Jan. 6, 1849.

A private correspondent, who expresses, as we have reason to know, the sentiments of many of our readers, says:—"I am much interested in the articles of 'D,' on 'The Church Identified,' and am glad that the writer has so carefully and fully gone over the ground. I think the series equal to anything that has appeared in the Churchman for some years part."

Another correspondent, after a similar approval, earnestly urges that the pieces be collected and published in a separate volume. All will be glad to learn that this is the intention of the learned and able author.

In a recent number we gave an interesting account of the Consecration of the Church of All Saints, in the Island of St. Thomas, West India. The following letter from the Rev. gentleman, under whose auspices and by whose unwearried and self-denying labors, under God, this important work has been thus far carried on, will be read with interest by all who love the Church and desire her extension and prosperity. It was addressed to a clerical friend in this city, and is printed in the hope that it may be read by some who may have both the will and the ability to contribute towards completing the edifice and procuring the several necessary articles of Church furniture. Donations will be thankfully received by D. H. Hoyt, Esq., at this office.

New York, Dec. 28, 1848.

Rev. and Dear Sir.—Agreeably to your request I give you herewith a brief account of the history and position of the parish of All Saints, St. Thomas, W. I. The parish was founded by the Rev. Mr. Mc Laughlin who ministered in it until his death in 1837. owing to the poverty of the congregation, and the difficulty of procuring a clergyman it remained for ten years without a settled pastor, or the regular services of the Church. A house of worship had never been erected, and as might be expected under these circumstances the congregation became much scattered and weakened. At their earnest request I took charge of them in the summer of 1846. Immediate measures were taken for the building of a church, which after much effort, with God's blessing were successful. The corner-stone was laid in June, 1848, and it was consecrated to the worship of Almighty God in November of the same year. The Parish now numbers 1600 members, 300 communicants, and a regular attendance upon divine service of 500 persons, 150 were confirmed at the last visitation of the Bishop. The Sunday School consists of 200 scholars, and 35 teachers.

In addition to these statistics I beg leave to make a few remarks which may show the deep interest in religion, and the sincere attachment to the Church which have been manifested by the members of this parish. During a long period of spiritual destitution, they continued unshaken in their attachment to their baptismal faith under the strongest temptations to abandon it. Though there is not a person of wealth among them, and though they have been unaided from abroad, yet they have cheerfully borne their current expenses, and within the year past have raised and expended $10 000 upon their Church edifice. The manner in which this money has been obtained deserves particular notice. When the present rector took charge of the Parish a system of weekly contributions was adopted, by which every person set apart a certain sum for religious purposes. The collections were made every Saturday by the Rector, assisted by a number of ladies. In a year they amounted to $2000 with which a lot was purchased. A general subscription was then set on foot which realised about $4500, and subsequently by the indefatigable exertions of the congregation as much more was added to it. As this was insufficient for the erection of the building the masons and carpenters made a considerable deduction from their usual wages, many labored gratuitously; the Planters allowed us the free use of their stock for carting, and the stone was brought from a neighboring quarry upon the heads of the people, who to the number of several hundred cheerfully worked in this manner during the evenings, after the customary labors of the day were ended. In this manner we succeeded in putting up the building. The degree of interest which has been shown, and the self-denial and sacrifices which have been submitted to, can only be known by those who were eye-witnesses to the circumstances. I can only say that I have never witnessed so much energy, patience, and perseverance for the cause of Christ and His Church as have been exhibited in the pr. sent instance.

A deep interest in religion now pervades the congregation. The number of communicants is steadily increasing. The people are anxious for instruction, and in numerous instances have shaken off the vices to which they have been enslaved. A brighter day seems to be dawning upon us. The prospects of religion and of the Church are in the highest degree encouraging.

Our resources, however, far are from adequate to the emergency. The congregation are poor and have done their utmost. Their church is far from being finished, and they require many things essential to the due celebration of divineworship. A large population of blacks just emancipated is thrown upon our hands. The extensive commerce of the Island places under our influence an ever-changing mass of people from almost every nation under heaven. We hardly know where to look for aid in our present exigency. May it please the great Ruler of all so to dispose the hearts of our more favored brethren, that we may be assisted in our arduous yet noble undertaking, and go on our way rejoicing!

Very truly and affectionately yours,
JOHN J. BRANDEGEE.

The most important news bought by the Europa is of the flight of the Pope from Rome on the 24th of November. It was effected through the agency of the Bavarian, French, and Dutch Ministers. They demanded a private interview with the Pope, disguised him as a servant of Count Sphor, the Bavarian Minister, and as such he escaped from the Quirinal. The Cardinals have fled to the celebrated Monastery of Monte Cassino, in the kingdom of Naples. The Pope is at Gaeta, the guest of the King of Naples. He has dismissed the Ministry, dissolved the Chambers, and appointed a Council of State, which acts will doubtless be treated with contempt by the ruling faction in Rome. It is thought that he will most likely take refuge in Malta. The English Churchman thus comments on the transaction. "In whatever point of view we regard the flight of the Pope, it is an action for which we can find no justification. As a Prince he ought not to have left his kingdom a prey to the vilest ruffians: as a Prelate of the Church, he should not have abandoned the Clergy to the mercy of the mob, and their property to confiscation. In taking this step, the conduct of the Pope contrasts very unfavorably with that of the late Archbishop of Paris. Very serious effects are likely to be the result of this fatal measure. An outburst of republicanism and infidelity will probably pervade the whole of the Italian peninsula.

Of English news we have none of special interest. Mr. Baptist Noel preached his two farewell sermons on Advent Sunday to a mob rather than a congregation of worshippers. Mr. N.'s future course is not yet known. Some say that he will retire into Lay Communion without leaving the Church, which however seems improbable. Archdeacon Dealtry, late of Calcutta, has been appointed by the Rev. Daniel Wilson, whose family have the remaining term of the lease of the Chapel, to fill the vacancy thus created at St. John's Chapel, Bedford Row.

We learn from the English Churchman, that Dean Packenham (of St. Patrick's, Dublin), brother-in-law of the Duke of Wellington, is to be Bishop of Down and Connor.

INVERNESS, SCOTLAND,
November 23d, 1848.

To the Editor of the Churchman:

Since Lord John Russell has begun to talk of endowing Popery in Ireland, the Romish schismatics have waxed bold. On the 5th of November, the anniversary of the gun-powder plot, a popish processional cross was paraded through the streets of Halifax (England), accompanied by a Romish priest and his clerk. This is the first time that such a thing has been attempted in *Great Britain* since the Reformation.

If there is a rotten corner in a sound cheese, it is there you will find the mice nibbling. The sound cheese is the Church England; the dissenters are the mice; and the rottenness, which is merely superficial, has been produced by connection with the State. The Select Committee, appointed to inquire into the composition and management of the Ecclesiastical Commission, has exposed some sad instances of the squandering of Church property, which ought surely to be held sacred. In some cases, the waste has exceeded the original estimates of the necessary expenditure. The Bishops have been attacked with the utmost virulence. A palace was to be provided for the Bishop of Ripon, at an expense of $50,000, which, indeed, is a considerable sum. Miss Lawrence, a generous lady, also gave the privilege of digging stone for this palace from a neighboring quarry. The palace cost, instead of $50,000, nearly $70,000. This is one case. Another is that of the Bishop of Lincoln, whose palace of Riseholme has also cost about $70,000. Now the fact is, whether right or wrong, that these Bishops are peers of the realm; and it is necessary that, as such, they should maintain expensive establishments. The Bishops have the misfortune to be lords, and they feel themselves obliged to live in lordly style. I think that all this is to be deplored, and that the sooner the Church shakes off her worldly trappings the better. In the meantime the Dissenters are growing fat and shiny on the high-flavoured pasties which the *Examiner* serves up from week to week. The venison is old and somewhat tainted; but this is just what the epicures like. The charity of Dissenters, like Boston ice in England, is much talked of, but rarely met with. If their zeal, like old Admiral Van Tromp's broom, sweeps the sea, as they appear to think, of everything that bears the broad pennant of true catholicity; certainly their charity, like a drifting ice-berg, comes from a cold region, to freeze everything that crosses its track, and crush to atoms whatever it falls upon.

The Assembly, held at Wittenberg in the latter end of September, has published the result of its deliberations, which is the proposal to found a Federal Church Union, not unlike the Federal Union in North America. There is to be a General Government for the good of the whole; but this must not interfere with the independent legislation of any Church in the confederacy. However well this plan may work politically, ecclesiastically it cannot succeed. This new "Church Union," as it is called, is to comprehend all the communions, which retain "the symbolical books of the Reformation," that is, "the Lutherans, the Calvinists, the United Protestants, and the Moravians," with all their various modifications. There is to be no interference with the creeds of these differing communions, or with their Church discipline, or with their relations to the State. The object is "to establish between them all, diverse as they are, one federative bond of Union." This, of course, is just another "Evangelical Alliance"—another illustration of the fact, that the schismatic bodies throughout Christendom are groping after Unity, which they can find only in the Church Catholic.

The Bishop of Gibraltar proposes that, with the funds collected at the great Prayer Book Jubilee on Whit-Sunday 1849, ten new bishops and one hundred new presbyters should be sent out to the colonies and dependencies of the British Crown. This is a magnificent scheme, certainly. God grant that his lordship's anticipations may be realized!

The Bishop of Madras is calling upon the Church of England to send him more Clergy. Until the laborers are supplied, the scattered and destitute congregations in his immense diocese must necessarily, as Archdeacon Shortland remarks, "be exposed to the greatest spiritual dangers."

A letter from the Rev. W. Armstrong, dated at Valparaiso, June 29, 1848, gives a most interesting account of the descendents of some of the mutinous crew of the "Bounty," now inhabitants of Pitcairn's Island. It appears that there are, including men, women, and children, about 300 inhabitants, governed by a chief magistrate, annually elected from among themselves; and they have a very competent schoolmaster, who reads our church service and a sermon twice every Lord's day, and superintends a Bible class on the Wednesdays. He is an Englishman, who, from sympathy toward them, left England many years ago to take up his abode among them.

The cry has been long and loud for University Reform in England. At length the savans and doctors of law, physic and divinity, have been fairly roused.—Oxford is about to follow the example of Cambridge. The governing body has actually prepared a scheme of educational reform, which will shortly be submitted to Convocation. The measure is looked for anxiously by all classes of English society; but those best acquainted with the state of affairs at Oxford admit that their fears are stronger than their hopes. The constitution of the governing body is so wofully defective, that it is considered highly improbable that any scheme will be produced adequate to the wants of the University. However, this is certainly looking at the dark side of the subject.

It is true that in the two Universities the initiative of measures to be proposed to the University parliaments resides in two very dissimilar bodies. At Cambridge, that initiative rests with the *Caput*, a body composed of representatives from the various faculties, without any qualification of age to exclude from it men practically conversant with the wants and flagrant deficiencies of the existing system. The *Caput* alone has the right of proposing measures to the University legislature. At Oxford, on the other hand, the initiative rests, absolutely, in the Hebdomadal Board. That body consists of the Heads of Houses, with the sole addition of the two Proctors. It would be difficult to conceive a set of educated men more incapacitated, by the very conditions of their official stations, for any useful legislative action.

The Proctors, indeed, are generally younger men than their colleagues; but they hold office for only one year (their re-election being illegal); and therefore, practically, the initiative of all measures rests with the Heads of Houses. Now their power might be most beneficially employed, if they were generally chosen from the resident Fellows and senior Tutors. These men are the very first to feel the pressure of any inconvenient or superannuated rule; and they habitually mix, in terms of the closest intimacy, with the existing academical society. But the Heads of Houses are in a position quite the reverse of this. The custom of confining Tutorships to the resident Fellows, the celibacy enforced on these, and the small salaries commonly attached to the Professorships, all have the practical effect of inducing every Tutor to look forward to the day of his possessing a competence as that of his marrying and quitting the University for life. The extra-academical world would doubtless be surprised to hear how small a proportion of the working Oxford Tutors have passed the age of thirty-five. They leave the University for the strangely-contrasted occupations of a country parish; and, after passing these twenty-years in forgetting their Greek, and preaching the Gospel to the squire of the parish and his tenantry, about one in thirty is suddenly recalled to his Alma Mater by the news that he has been elected Warden or Provost of his College. With his wife and family *impedimenta*, the ecclesiastic hurries back to Oxford, and takes his seat among twenty learned gentlemen, all as ignorant as himself of the feelings and modes of thought that have grown up, since they left off lecturing, and taking part in the polemics of their respective common-rooms. These are the dignitaries known as the Heads of Houses, the legislators of an active and intellectual corporation, as absolutely strange to them, as the England of railroads and the penny post, is to a returned East India General, whose youthful locks have grown gray in Hindostan.

No doubt the acutest and most conscientious of the Heads of Houses would be the most ready to confess their actual perplexity and helplessness, urged forward as they are by an honest desire to meet the appeals that are made to them from every quarter—from without and from within. The truth is, that the antiquated system now pursued at Oxford never can be properly remodelled, until a new legislative body has been created, possessing the requisite qualifications; one of which, certainly, is a thorough acquaintance with the modern improvements in the science of education, and with the tone of thought and feeling in the University.

The Irish papers state that a Mr. Moore, Agent for the Earl of Annesley's estates in the county of Cavan, was, while collecting rents, set upon by two armed ruffians, who endeavored to murder him: but their pistols happening to snap or hang fire, Mr. Moore providentially escaped. He and his servant, both being armed (as is always the case in Ireland now-a-days), pursued the culprits, but were thwarted by the country people, who did their best to screen and conceal the would-be assassins. Four days afterwards, Mr. Moore assembled the tenants, 200 in number, told them that he knew the ruffians were employed and paid by them, and acting under their orders—that he had evidence to this effect—that he had lived 10 years and spent £10,000 among them—that he had advanced loans to many of them from 5*l.* to 35*l.* each, little of which was repaid—that he had procured an abatement of one half of their last two years' rents—that he had been for two years diligently emloyed in distributing blankets and clothes among them—that he had purchased meat when it was dear and given it out, for the most part for nothing, and the rest for half price, the greater part of which had never been repaid. He asked for which of these acts of kindness did they hire ruffians to murder him, and now screen them from justice? He reminded them that his murder would not effect a cancelment of their rent-debts—that he would come among them in future armed to the teeth—and that, unless they gave up the concealed assassins, he would enforce legal process against them for rent. None of the parties thus charged denied the impeachment, either collectively or individually. This is an awful state of society.

This is what popery has done for Ireland:

It has made the people foolish and superstitious, wasting their energies upon vain hopes, paralysing their industry by false fears, and squandering their means on ceremonial rites, which are worse than useless.

It has subjected them to the dominion of a priesthood, which, ever since they have been controlled by it, has rendered them ungovernable by the State, and intractable to their superiors. Hence endless popular disturbances.

It has created feelings of hostility to their Protestant landlords, so strong, that many are afraid to live among their tenants.

It has so disinclined them to rational inquiry and liberal study, that the literary taste of the people is unawakened, and there is little demand for intellectual stores. There are seventy-two towns in Ireland without a bookseller!

It has produced a slavish character, and a habit of depending upon others. The Irish Romanists never originate, and are not disposed to adopt improvements. Hence their attachment to hovels, fit only for the brutes, with whom they share them. Hence the absence of encouragement for all those trades, which civilization at once calls for and supports.

It has fostered crime, by giving absolution for confessed, but unrepented sins. Hence outrages such as the above, and absenteeism. It has taught them to hate "heretics," so that they are not scrupulous about putting their very lives in peril for the merest trifles. Thus, it is, that everywhere throughout Ireland may be seen the house of the sluggard and the unenlightened bigot. On all sides one meets with thorns, thistles, rags, filth, squalor, and wretchedness.

Let the demagogues, who have been lately promulgating all manner of misrepresentations among you on this subject, disprove these statements if they can. English tyranny is *not* the cause of Irish misery, but *Popery*, and its invariable concomitant, *ignorance*.

During the past week, events of the highest importance have occurred at Berlin. Everything tends to a determined struggle between the King and his people. A proclamation was issued by the King, and signed by the Duke of Brandenburg, his Minister, announcing his royal determination to remove the seat of the National Assembly from Berlin to the neighboring town of Brandenburg, that its deliberations might not be disturbed by an unruly populace. Accordingly, the Assembly was prorogued till the 27th inst. The King's power to prorogue a constituent assembly was denied. Next afternoon, 1,500 soldiers, with 18 pieces of cannon, marched into the city, and took up their position, to support the royal prerogative. On the following day the members of Assembly proceeded to the Parliament House, but found it closed, and guarded by the military. They then proceeded to the Hotel de Russie, and sat there during the day. The people were greatly excited, but all continued quiet. On Sunday, the civic guard were commanded to give up their arms to the royal troops. They refused. At six, P. M., the city was declared in a state of siege. All power was put into the hands of General Wrangel for the time. On Tuesday the Assembly came to the determination that they would pay no more taxes after Friday, the 17th inst. This matter excited the members to such a degree, that, after the vote was carried, they rushed into each others arms and shed abundance of tears! On Wednesday vigorous measures were being taken to deprive all students, artists, and others, of their arms; and it was believed, when the mail left Berlin, that a conflict would be unavoidable on Friday, November 17th, unless some arrangement could be effected peacefully before then.

M.

Selina, Ala., Dec. 20, 1848.

Rev. and Dear Sir.—Though a subscriber to, and diligent reader of, your excellent paper, for a number of years, and though for a number of years a laborer in this part of our blessed Lord's heritage, I have never yet contributed to your columns, or the columns of any other of our religious journals, so much as even a notice. I only do so now, because of the satisfaction felt during a series of services held in this Church during the recent special visitation of the Bishop of the Dioces. Services commenced on Friday (Ember Day) morning before the third Sunday in Advent, and closed Sunday evening. There were present, in addition to the Bishop, and the Rector of the parish, *five* of the clergy from the surrounding parishes, viz: Rev. F. B. Lee, St. Paul's, Carlowville; Rev. J. H. Morrison, St. John's Church, Montgomery; Rev. W. J. Ellis, St. Peter's, Lowndes county; Rev. R. A. Cobb, St. David's, Dallas county; and Rev. W. A. Stickney, Marion. On Sunday morning, the Rev. W. A. Stickney was admitted to the Holy Order of Priests. Morning Prayer was said by the Rector. The ordinations ermon was preached by the Rev. Mr. Morrison, upon the words from 2 Cor. v. 20. "Now, then, we are ambassadors for Christ." The discourse was listened to with great attention and interest by a large and highly respectable congregation. The object of the discourse, as indicated by the text, was to make good the claim of Episcopal Ministry to Divine appointment. It was sound, practical, and pointed, and, in the tone and spirit of its Churchmanship, worthy the days of Hobart and Ravenscroft. The Dioces should congratulate itself upon the accession of one so sound and conservative in his views as the Rev. Mr. Morrison. The candidate was presented by the Rector, Rev. Mr. Limbaugh. In the evening prayers were said by the Rector, and an admirable discourse preached by the Bishop upon Confirmation, from Hebrews vi. 2. One person (adult) was baptized, and four were confirmed. This was the second occasion upon which Confirmation has been administered in this parish since the Convention—the number of candidates, on both occasions, being eleven. The prosperity of the Church in this parish should be a source of gratification to all who are acquainted with its history. Within something more than two years a debt of nearly seventy-four hundred dollars has been cancelled; the Church, a beautiful semi-Gothic edifice, altogether the neatest in the Dioces, has been completed at a cost of eight hundred or a thousand dollars, and the number of communicants more than doubled. Until last April it has been under the fostering wing of the Board of Missions, from the time of its organization. The parish testified in a feeble way its sense of gratitude to the society, by contributing, on 3d Sunday in Advent, twenty-three dollars to its funds, making an aggregate contribution of near *forty dollars* during the present year.

Our Bishop is a most admirable man, and I think eminently qualified for the office to which he has been called. To great personal excellence, he adds a simple kindness of manner, and correctness of judgment, which, combined with his sound and conservative Churchmanship, tells in behalf of the Church wherever he goes. Since his consecration in 1844, the Church in this Dioces has more than doubled. If he should be spared to the Church many years, I think our now infant Dioces will take a stand by the side of some of the older and more favored sisters of the confedeacy.

New Publications.

Christmas Carols: New York, D. Appleton.

This is another exquisite work of art, from those spirited publishers, to whom we are indebted for the most recherche gift-books of the season. Our readers are still in time for buying, as the Christmas season does not close, properly, until at midnight of this day (Twelfth-night). But if too late for presentation this year, as a Christmas book, the work has a sterling, standard value as an ornament to the most elegant collection of books, at each and every season.—Altogether, we like the design and execution of these Christmas Carols more than any of the illuminated books we have seen. The contents are mostly good old Christmas Carols of an early day, taken from the Harleian Miscellany, by Bishop Hall, and Edmund Bolton, two elegaut lyrics by Herrick, two fine peices from our own collection of Hymns [the best, by the way, that any Church ever had, by Addison, and Young, and Cowper, and Ken, and Watts, and Heber]; the lively snatch, a carol, bringing in the Boar's head, a favorite of Washington Irving, and two other appropriate selections. A mingled feeling of piety and festive enjoyments, of kind feeling and generous hospitality, characterizes the old carols, although, in the present collection, the religious sentiment very greatly predominates.

The Carols in the present volume are beautifully illumina.ed, from ancient Manuscripts in the British Museum. The designs are most tasteful studies, and executed with felicity. The binding is equally adadmirable with the pictorial illustrations, which altogether make up a most attractive ornament for the centre-table of the parlor, or the quaint, old dark book case of the antiquary.

Franklin Illustrated—Part I. 25cts. Harpers. pp. 64. 8vo.

This work supplies a deficiency long experienced. The readers of Franklin's autobiography, in the ordinary editions, read a half-finished work, and apparently one of the first draughts of it; for on going over the whole work, lately, and comparing it with the one before us, we find in the style and diction of this last edition a very marked superiority over that of the present edition. But this edition not only gives the whole of the life [long since ranking as a classic], but a continuation by Rev. H. Weld, embodying a succinct and full account of the political career, services, and character of Franklin. Known to the mass as a distinguished monitor and natural philosopher, as a delightful essayist and prose writer, few knew him as an able statesman, an expert diplomatist, and a wise as well as true patriot.

As a writer of idiomatic English, Franklin stands somewhere between Defoe and Addison—with the homely directness, the particularity, the manly simplicity, of Defoe, and yet with much of the neatness, and something of the elegance, of Addison. Passages in the life read like scenes in Defoe's novels, while many of the familiar essays are not unworthy of the Spectator. This edition is printed in clear, bold type, and on good paper. It is to be concluded in eight parts.

The illustrations, by Chapman, are worthy of him. They are imbued with the sweetness of his fancy, and a happy grace, "beyond the reach of art." The face of Franklin, at the age of ten, is a countenance so full of goodness, that one feels better for having looked upon it: while, in the face of the Sage, a placid wisdom reposes, and a benignant moderation, characteristic of the man. The scenes, with a number of figures, have much dramatic spirit. The present number closes in the middle of the second chapter of the autobiography. We shall have more to say of this work when it is completed.

Domestic Intelligence.

Western New York.—*Ordination.*—Bishop De Lancey held an ordination on the stated day, December 24th, in Trinity Church, Geneva. On this occasion the Morning Prayer was read by the Rev. Mr. Bissell, the Rector of the Church, who also presented the candidates. Messrs. Moses E. Wilson and Loren W. Russ were ordained Deacons, and the Rev. Timothy F. Wardwell, Deacon, was admitted to the Priesthood. The Bishop preached and administered the holy communion, assisted in the distribution of the elements by the Rev. Mr. Bissell, who, with the Rev. Dr. Hale, united in the imposition of hands.

In the afternoon, the Rev. Mr. Wilson read prayers; the Rev. Mr. Russ preached.

In the evening, the Rev. Mr. Russ read prayers, assisted by Rev. Mr. Bissell, and the Rev. Mr. Wardwell preached.—*Gospel Messenger.*

Consecration of Grace Church, Rochester.—On Thursday, the 21st inst., being the Festival of St. Thomas the Apostle, the newly restored Church belonging to the parish of Grace Church, (formerly St. Paul's) Rochester, was consecrated by the Right Rev. the Bishop of the Diocese, in the presence of a numerous attendance of both the clergy and laity.

There were present at the services, the Right Rev. Bishop DeLancey, D.D., LL.D., the Rev. Dr. Van Ingen, the Rector of Grace Church, and the Rev. Mesers. Lee, Cooper, Eaton, Lockwood, Bissell, Stryker, Starkey, Ayrault, and Benedict, Priests. The Rev. Messrs. Ernst, Low, Wardwell, Foote, Reed, and Meyer, Deacons; all of the Diocese of Western New York.

The Bishop and clergy assembled at the residence of Mrs. Shearman in St. Paul street, where they robed, the Bishop in his Episcopal habit, the Priests and Deacons in surplices. At half-past ten o'clock, they moved in procession to the door of the Church, where they were received by the Vestry. The usual ceremonies of the Consecration service were then performed. The instrument of donation was handed to the Bishop by George Mumford, Esq., the Senior Warden, and was read by the Rev. T. F. Wardwell, of Dansville. The sentence of Consecration was read by the Rev. Dr. Van Ingen, the Rector of the parish.

Morning Prayer was begun by the Rev. W. Ayrault, of Auburn. The *Venite* (Mornington) was chanted by the Choir, and also the *Gloria Patri*, after each of the proper Psalms. The first Lesson was read by the Rev. P. M. Stryker, of East Bloomfield. The *Benedicite* (Dr. Muhlenberg) was chanted by the Choir. The second Lesson was read by the Rev. T. N. Benedict, of Waterville. The *Jubilate* was chanted by the Choir. The Nicene Creed and Prayers were then said by the Rev. Mr. Bissell, of Geneva. The 2d and 3d verses of the 21st Selection were then sung.

Confirmation was then administered by the Bishop to eight persons, (one from the Parish at Pittsford,) the Rector reading the Confirmation Preface.

After the Confirmation the 79th Selection was sung.

The Bishop began the Ante-Communion Service; the Epistle was read by the Rev. Mr. Eaton of Honeoye Falls, the Gospel by the Rev. Mr. Lee, of Rochester. The sermon was preached by the Bishop, from Psalm v. verse 2d. We will only say of this discourse that it was listened to by a large congregation with evidently the closest attention, and the highest interest.

After the sermon, a collection (about $40) was taken up in aid of the effort which this parish has constantly made during the past four years, to extend the services of the Church to those living remotely from the parish Church, and to minister to the poor.

The Holy Communion was then celebrated, the Rector saying the exhortation and confession, the Bishop pronouncing the absolution and consecrating the elements.—The elements were distributed by the Rector, and the Rev. Messrs. Lockwood, Ernst, and Low.

During the services part of the clergy had seats within the rails of the Chancel, and the rest without, on the north side.

The Rev. Mr. Bridgman was present, in the congregation.

A brief word in description of the arrangements of this Church as rebuilt, in saying which, we do not speak critically, although a member of the Ecclesiological Society. Work upon a Church may sometimes be done in a way which the circumstances of the case prevent from being criticized unfavorably, while it is far from being worthy of imitation where better can be done. To proceed; the Altar stands against a screen or reredos of wood, which is divided by buttresses into five panels, the Altar occupying the central one. The panel behind the Altar is surmounted by a cross, cuspated, copied from one on Merton College, Oxford. The chancel is elevated three steps from the floor of the nave, and railed around. The Altar is close, and has five panels in front, and two on either side. There is also a super-Altar, which might serve as a Credence table. The Pulpit and Desk are both within the rails. The former is an irregular octagon, standing on the Epistle side of the Altar. The Desk is small, and stands on the opposite side. The nave of the Church is pewed, and divided by three alleys. The organ loft projects into the area of the nave, and is supported by spandrels. The front of the loft is neatly panelled. The windows are pointed and divided by wooden mullions into three lights each. The glass is in quarries, and the borders of each light are colored.

A devout lady, a member of this parish, early placed in the hands of the Rector the means of procuring a Font. By the assistance and personal supervision of a former Rector of this Church, (now the Rector of All Saints' Church, New York,) a Font of white marble, remarkable for beauty of design and appropriateness of ornament, has been procured, and will be placed in the Church as a Christmas offering. Its cost was $100, and it was wrought by Fisher & Bird, New York.

Nearly $1000 has been already offered by a few individuals towards the purchase of an organ.—*Ib.*

Pennsylvania.—*The Floating Church of the Redeemer.*—On Wednesday morning the steamers Washington and Fashion, proceeded up the Delaware for the pur pose of bringing down the Floating Church from Bordentown to Philadelphia. The Bishop of Pennsylvania, and several of the clergy, with a number of ladies and gentlemen, joined the excursion to witness the novel and interesting sight. The weather became so stormy that it was thought unsafe to bring the Church down the river. A request had been made, on the part of the students of Burlington College, that they might present a flag to the church on its passage by the College. It was agreed that this pleasing ceremony should not be postponed. Accordingly the boats were moored to the wharf, and notice being given, the students of the College, with one of their teachers, came on board in their gowns and college caps, the flag borne by one of their number. It is a beautiful ensign of rich blue silk, with a golden cross in the centre. The Bishop received the young gentlemen in the cabin of the steamer. Mr. George H. Doane advanced and presented the flag to the Bishop with these appropriate words:—

Right Rev. Sir,—With my father's permission, in behalf of Burlington College, I present to you this flag. It bears the sacred signal of our faith. Please to accept it, as a token of our interest in the good work which you have undertaken for the religious welfare of seamen, and as the assurance of our prayers that you may conquer in this sign.

"We wish you good luck in the name of the Lord."

To which the Bishop replied in a most touching and appropriate manner. His words came from the heart, and they went to the hearts of all who heard them. His address was entirely unpremeditated, and we quote from our own recollection, some of the happy thoughts expressed.

In behalf of the Association he accepted with great pleasure this Flag. The fact that this manifestation of interest in their enterprise came from a sister Diocess, made it more acceptable, as an evidence of true Catholic feeling. Coming too from the young men of an institution of learning—of a Church College, it was peculiarly welcome. The sign which was imprinted upon this standard made it a most appropriate gift to expres the sentiments which prompted the offering. It was the true sign of our holy Faith, and they who were faithful, in warring under this, would be sure to conquer.

He begged the young gentlemen to convey to the Bishop, to their Teachers, to their young associates, the assurance of the grateful feelings with which he and the Association received this token of their regard for sailors. A kind Providence had smiled on all the efforts of those engaged in this good work, and blessed them in all. No incident in this happy undertaking had been more cheering or more pleasant than this.

After this, Mr. William C. Doane thus addressed the Bishop.

Right Rev. Sir,—My father was unwilling that this Church of the Redeemer, built in his diocese, should float past his dwelling, without some assurance that his blessing rests upon the Church, upon you, and upon all who are connected with it. He wishes me with your permission, to read to you these lines as a feeble utterance of his sentiments.

The Sailors' Home;

THE FLOATING CHURCH OF THE REDEEMER
FOR SAILORS AND BOATMEN:
BUILT AT BORDENTOWN, NEW JERSEY,
AND TO BE MOORED AT A WHARF IN PHILADELPHIA.

"The seats are all to be free."

The Jersey woods are tall and green,
The Jersey mines are broad and deep,
And cool and pure the sparkling streams,
That down the Jersey mountains leap.

Search out, from all the Jersey woods,
The sturdiest oaks, the loftiest pines;
And gather in the choicest ore,
That deepest lies in Jersey mines.

And, where the Jersey mountain streams
Fill the deep-rolling Delaware,
Lay broad and strong, the Caristian keel,
And fasten every plank with prayer.

Complete, the sacred structure stands,
And towers, majestic, from the wave;
A floating Church, a Christian ark;
The Sailor's soul from sin to save.

Float gently down, thou blessed bark,
To Philadelphia's ship-lined shore;
And, moored 'longside her teeming wharves,
Unfold the Gospel's sacred store.

Show, from the topmast's tallest peak,
The great Redeemer's glorious name:
Display the blessed, bleeding Cross;
Its love, its agony, its shame.

Proclaim the life-restoring Word;
Pour all the energy of Prayer;
Sprinkle the blest baptismal Wave;
The Bread, the Wine, of Life, prepare.

Arrest the thoughtless, check the rash,
Win home the wanderer from his ways:
The broken-hearted bind with balm,
And fill the penitent with praise.

Like clouds, that scud before the storm,
Like doves, [that to their windows come,
Crowd, brothers, to the floating Cross,
And find the Church, the Sailor's Home.

G. W. D.

Riverside, St. John Evangelist, 1848.

To which the Bishop replied, briefly, but most happily: He was no poet, and though he might not answer in strains like those which had been addressed by his brother Bishop, he could say, in plain prose, that this additional expression of good feeling, so beautifully declared, called forth new emotions of thanks. The Bishop referred to the fact, that a flag with a cross upon its folds, always floated over our national vessels during divine service on board. *It was the only standard to which our country's flag was lowered.* He trusted it might ever be lifted up, as the ensign of her Faith and her Hope.

Altogether it was a most impressive scene, and those who before thought they had come for no purpose, rejoiced that they were there.

We unddrstand the Floating Church will be brought down immediately. *It will not be opened until consecrated. It will not be consecrated till free from debt.—Banner of the Cross.*

Ordination.—On Sunday last, 24th inst., the Right Reverend the Bishop of Pennsylvania, held an ordination in St. Stephen's church, Philadelphia, and admitted Messrs. William B. Musgrave and Daniel Washburn to the holy order of Deacons, and the Rev. Rees C. Evans to the holy order of Priests. The Bishop preached on the occasion; and Mr. Musgrave and Mr. Evans were presented by the Rev. Dr. Ducachet, and Mr. Washburn by the Rev. Dr. Williams. Dr. Williams also read Morning Prayer.—*Ib.*

New Jersey.—*Pastoral Letter, in behalf of Foreign Missions.*—Dearly beloved in the Lord.—The joyous season of Epiphany, on which we are soon to enter, invites us with a natural eloquence, to the consideration of the Foreign Missions of the Church. It is for us to light anew, with annual fires, that sacred star, which brought the Eastern wise men to the cradle of Immanuel. Millions upon millions, on whom its sacred light has never fallen, grope darkling through a world, which has for them no God, and, so, no hope. Little as we have undertaken for their rescue, from the gloom, in which they perish, that little lags and languishes. The children of the light are but as dark lanterns, to the souls that know not God. "The contributions for the Missions at *Constantinople and Athens,*" since the last Epiphany collection, a circular from the Foreign Committee, dated 1 December, states, "have not sufficed to cover the first quarter of the present financial year. The Committee are yet in debt, for the whole amount of the annual shipment, made to the *African* Mission, in August. The contributions to the Mission in *China*, which sufficed to meet the last two quarters of 1848, have not yet enabled the Committee to authorize drafts, for the quarter, due 1 January; so that the Missionary Bishop must necessarily be left, at least three months, in arrears for his remittances."

And yet, brethren, these faithful servants of the Lord, went forth, upon their self-denying errand, at our bidding. We all concurred, by those who duly represent us, in marking out the Missions, and in sending out the men. And, is it for us to hug ourselves, at home, and leave them to the misery and shame of actual want? Is it for us to keep the feast of the Epiphany, and care not for the millions of the Gentiles, to whom Christ is not yet manifested? It surely cannot be. I feel the "confidence," and share the "earnestness," with which the Committee make their appeal to Churchmen: and I affectionately ask of all my brethren, that this Pastoral Letter be read, in all the Churches of this Dioces, on Sunday next; and that the alms at the Offertory, in every Church, on the first Sunday after Epiphany, be appropriated, not without prayer, to the support of the Foreign Missions of this Church. "Freely ye have received, freely give."

Affectionately and faithfully, your Pastor, and servant in Christ,

George W. Doane, Bishop of New Jersey.

Riverside, Christmas Day, 1848. [*Missionary Extra.*

Ordination.—In the Chapel of the Holy Innocents, on St. John's day, the Bishop of New Jersey admitted Mr. G. D. Rose to the Holy Order of Deacons. Prayers were read by the Rev. Dr. Ogilby, the Address was delivered by the Bishop, and the candidate was presented by the Rev. Mr. Henderson, of Trinity Church, Newark. Rev. Messrs. Germain, Hallowell, Frost, and F. Ogilby, were present.—*Banner of the Cross.*

Notices.

The New York Bible and Common Prayer Book Society.—The Rev. Edward Y. Higbee, D.D., assistant minister of Trinity Church, will preach in behalf of this Society, in the Church of the Epiphany, 130 Stanton street, on Sunday evening, January 7. A collection will be made in aid of its funds.
Service to commence at 7 o'clock.
New York, January 6, 1849.

Protestant Episcopal Church Missionary Society for Seaman, N. Y.—A Sermon will be preached at St. Thomas's Church, N. Y., by Rev. Francis Vinton, D.D., of Brooklyn, on Sunday evening, 31st inst., on behalf of this Society; and a collection made, to aid the discharge of the salaries due the Missionaries of this Society.
Services to commence at half past 7 o'clock.
New York, December 30, 1848.

☞ A meeting of the New York Ecclesiological Society will be held on Monday, January 8th, 1849, at half-past 7, P M., in the Sunday school-room of St. Paul's Chapel—the Committee having decided to pass by the stated meeting, which falls on New Year's Day.
New York, December 30, 1848.

EMMANUEL CHURCH,
Corner of Prince and Thompson street,
Rev. Alexander S. Leonard, Rector.
Services at half past 10, A. M.; and 3, P. M.
December 9, 1848—6w

☞ The Church of the Redemption, in Eleventh street between 3d and 4th Avenues, is opened for Divine Service, on Sunday evenings, at 7. P. M. Pews are Free.
New York, October 21, 1848

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 26th ult., the Treasurer has received the following contributions:

From St James's ch, Bolivar, Tenn, 10; St Peter's, Grand Detvur, Ill, 5; St Paul's, Springfield, Ill, 14; offerings of St Matthew's ch, Southport, Wis, 6; pupils of the Deaf and Dumb Institute, Staunton, Va, 5 05; St Paul's, Flint, Mich, 15; St James's, Goshen, N Y, a class in S S, 4; H S H, 5—9; Trinity ch, Ulster, N Y, 11 18; Trinity ch, Fishkill, N Y, 10 monthly collection, Christ ch, Detroit, for October and November, 15 71; Advent collection, 20; Christ ch, Homer, 6; St Paul's, Chilicothe, O, 10; St Paul's, Alexandria, D C, 76; St James's, Schuylkill Haven, of which 45 cts is from a friend, 5; through J Loney, R A, in Md, St Paul's, Baltimore, 200; Trinity ch, 8 50; St Mark's, 8; Shrewsbury parish, Kent oo, Md, 7—223 50; Grace ch, Galena, Ill, 5; Miss M Barnes, Gloria Dei, Phil, 1; St Paul's ch, Sing Sing, of which 2 is for Bp Kemper's jurisdiction, 20; St Paul's, Bantam Falls, Ct, 3; Trinity ch, Milton, Ct, 2 31; St Stephen's, Oxford, N C, 7; C, for Domestic Missions, 500; Christmas offerings of a member of St Luke's ch, N Y, 10; Grace ch, Newark, N J, 17 25; Christ ch, 1 18; through the Rt Rev the Bishop of New Hampshire, Trinity ch, Claremont, 17; Union ch, 5; Christ ch, Raleigh, N C, 55; a Christmas offering of a friend to Missions, to aid in paying the Missionaries in Bishop Kemper's jurisdiction, 200; St John's, Prince George co, Md, half, 2 50; Christ ch, Norfolk, Va, 100; Christmas offerings of a parishioner of St John's ch, Fort Hamilton, N Y, half, 12 50; Union ch, St Albans, Vt, 16; Sunday school offerings, 4—20; St Matthew's, Pike co, Pa, 5 15. Total, $1430 33.

THOMAS N. STANFORD, Treas.,
New York, January 2, 1849. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums since his report of 26th ult:

From Zion ch, Brimfield, Ill, half, 4 65; Zion ch, Sandy Hill, N Y, 1 30; St James's ch, Fort Edward, N Y, 1 25; Christ ch, Detroit, 7 86; St Anna's ch, Fishkill Landing, N Y, J A Robertson, and Miss Mary C Robertson, for Athens, 5 each; St Paul's ch, Alexandria, Va, per Rev J Rambo, a few members, for Africa, 32 75; St James's ch, Perkiomen, Pa, Sunday school, for Africa, 5; Miss Mercer's school, Leesburg, Va, through Miss Bethy Clapham, for the education of John Johns, Africa, 20; from do, do, for the education of Margaret Mercer, Africa, 10; St Mark's ch, N Y, Mr Isaac Carow, for Greece, 25; St Mary's school, Raleigh, N C, per Rev A Smedes, for Africa, 10; St Michael's ch, Charleston, S C, a lady of, for Africa, 5; a member of, for do, 5; Missionary Society, Montpelier, Ga, for Africa, 45; Christ ch, Macon, Ga, a lady of, for Africa, 5 30; amount received after Lecture at do, for Africa, 7 50; children's missionary box, 55 cts; Christ ch, Savannah, Ga, donations after sermon by Rev Mr Hoffman, for Africa, 46; St John's ch, Savannah, Ga, Africa, 25 70; the Ladies' Chinese Missionary Association, Savannah, for outfit, &c, Africa, 30 and 59; a member of do, for Africa, 10; St Philip's ch, Charleston, S C, a family, for education of Mary Bowman, Africa, 20; Grace ch, Camden, S C, a lady of, for Africa, 5; donation after Lecture, at do, 4 50; Christ ch, Norfolk, for Africa, 200, S S, of do, for ed. of 3 children, Africa, 60; a lady of do, for do, 5; a lady of do, for do, 10; Ch of the Ascension, Rathmone, Md, Sunday school, for Africa, 15; St John's parish, Prince George co, Md, half, 2 50; St Michael's ch, Litchfield, Ct, special coll., for Africa, 10; a Christmas offering, from a parishioner of St John's ch, Fort Hamilton, half, 12 50; family mite box, 1; New York, "C," for Athens, 500. Total, $1144 96.

J. SMYTH ROGERS, Treas.,
New York, January 2, 1849. No. 2 Park Place.

MISSIONARY COMMITTEE OF THE DIOCESS OF NEW YORK.

The Treasurer acknowledges, since his report of 26th ult., the following contributions, viz:

From St John's ch, Monticello, Rev E K Fowler, 4; Christ ch, Gilbertsville, rev Henry Peck, 5; St Paul's ch, Sing Sing, rev W F Halsey, 1; Trinity ch, Granville, rev Moore Bingham, 5; Christ ch, Hampton, rev Moore Bingham, 3; John Noble, Esq, donation, 10; Trinity ch, Rockaway, rev V Bruce, 6. Total amount, $34.

C. N. S. ROWLAND, Treasurer,
January 2, 1849. 55 Water-street.

MARIANNA, WEST FLORIDA.

Received, to aid in building a Church:
From E W, $30. Total, $40.

Wm. A. McVickar, 8 Columbia College.
New York, January 2, 1849.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," since his acknowledgment of 26th ult., the following contributions, viz:—

From Ch of the Nativity, New York, rev C Clapp 6 03; St Paul's ch, Sing Sing, rev W F Halsey, 20; Christ ch, Tarrytown, rev Dr Creighton, 30 10; Trinity ch, Rockaway, rev V Bruce, 5 50. Total amount, $61 63.

C. N. S. Rowland, Treasurer
of the Convention P. E. Church, N. Y.
January 2, 1849. 55 Water street.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 26th ult.:

From Zion ch, rev Richard Cox, 12 50; George C Close, for Bibles and Prayer Books for California, 5. Annual subscribers—C V S Kane, 3; Robert Hyslop, 2; Geo C Close, 2; rev J Carpenter Smith, 2; Mrs John Weeb, 2; Wm Kemble, 2; J W Winans, 5; Mrs Henry Suydam, jr, 5; Mrs Mary Brown, 2; Mrs Maria Doyle, 1; Geo H Bell, 2; A R Cushman, 2; D A Cushman, 2; Mrs D A Cushman, 2; John D Wolfe, 2; Haynes Lord, 3; H M Congdon, 2; Wm A Duncan, 2; C N S Rowland, 2; Wm B Windle, 2—47. A friend, donation, 2; John Noble, donation, 5—7. From rev R H Ranney, Balize, Louisiana—Mrs Cyrus Morgan, 1; Mrs Peter Robinson, 1; Mrs A Anderson, 1; Mrs David Johnson, 1—4. Miss Adeline Lemont, 62½ cts; Miss Emeline Lemont, 52½ cts; Miss Catharine Lemont, 62½ cts; Miss Evelina Lemont, 62½ cts—2 50—children of the Sunday school; Master Robert Ray 50 cts; and a friend to the societies of the Church, 3—$10. Total, $91 50.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, January 2, 1849. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 26th ult:

Annual subscribers—From Rev J Carpenter Smith, 1; Geo C Close, 1; Wm S Popham, 1; Mr H Barclay, 1; Mrs Henry Suydam, jr, 5; Mrs H Barclay, 1; A R Cushman, 1; John D Wolfe, 1; Charles Congdon, 1; Wm A Duncan, 1; Wm B Windle, 1; T M Beare, 1; C N S Rowland, 1—17; John Noble donation, 5. Total amount, $22.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, January 2, 1849.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the oor:

From Mrs Rutgers, $1, and a package of books and clothing; by Messrs Stanford & Swords from D H, 10; Jacob R Le Roy, Esq, 25; several highly valued "friends," $50; Mrs H Brown, 2 hoods.

Lot Jones, 77 Second Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left with Messrs Stanford & Swords, 139 Broadway, or at his residence.
New York, January 2, 1849.

FREE CHURCH OF THE HOLY EVANGELIST.

The subscriber gratefully acknowledges the receipt of the following donation for the poor:

By the hands of Messrs Stanford & Swords, from D B, $10.

Benjamin Enans;

Further donations are respectfully solicited, and will be thankfully receeved. They may be left with Messrs. Stanford & Swords, 132 Broadway; or B Evans, 172 Broome street. New York, January 2, 1849.

Advertisements.

A SECOND ROBINSON CRUSOE.

CECIL AND HIS DOG; or the Reward of Virtue. Translated from the French. 1 vol. 16mo.; or two vols. 18mo., cloth, gilt.

This little volume, which the publishers have just issued, will be found one of the most interesting works for children, of all ages, that has appeared since the days of De Foe. It is the story of a little boy deserted by his only relative in the streets of Paris, where, by his strict integrity and native goodness of heart, after many struggles and adventures, he is finally rewarded by lots of friends and a competent wealth.

STANFORD & SWORDS, 139 Broadway.
January 6—1t

GOVERNESS.—A Lady, who is qualified to undertake the instruction of three Young Ladies, from 8 to 12 years of age, in English, French, and Music, is desirous of obtaining an engagement as resident Governess in a Protestant family; a Clergyman's preferred.
Communications addressed to S. M., office of the Churchman, will receive attention. January 6, 1849—2t$

VISITING GOVERNESS.—A lady who has had long experience in Teaching, is desirous of obtaining one or two additional engagements. Her course of instruction comprises English in all its branches, French, Italian, Pianoforte, Singing, and Drawing.
Any letters (post-paid,) addressed to A. Z., office of this paper, will be immediately attended to. Jan 6—2t$

HOLIDAY Presents—Daniel Fanshaw, Bookseller and Stationer 575 Broadway, New York,—
Has just added to his former stock a great variety of New, Ornamental, and Elegant Works, prepared for the Holidays. He has also added [just from Europe] an almost endless variety of Fancy Articles and Perfumery; ranging in price, from six cents to twenty-five dollars each. The public are respectfully invited to call and look at them.
December 23—2t$

WANTED—The following Nos. of the *Spirit of Missions* to complete a set for a Public Library—Vol. II, No. 12, and Vol. III. No. 1; for each of which twenty-five cents will be paid by
JOHN WILEY, 161 Broadway, N.Y.
Dec. 30. 2t$

STAINED GLASS for Churches, now at the new rooms of the American Institute, 333 Broadway, up stairs, executed by W. I. & J. Bolton, New Rochelle. December 2—1m$

SCHOOL FOR MORAL DISCIPLINE.—The undersigned proposes to open a School immediately after the Christmas holidays, at City Point, opposite Fort Independence, commanding a beautiful view of the harbor, islands and shipping, and enjoying a most pure and exhilarating atmosphere; and he trusts that the experience he has had under the Rev. E. M. P. Wells, will insure him the confidence and patronage of the public.

Moral Education is the peculiar object of this School—to educate boys, not as if they were physically, but morally, men—men in infancy; and to teach them to act now on the same principles which they must or ought to act on in future life; to form (or, if need be, to *re*-form) a moral character; to treat them as possessing a soul as well as a body, a heart as well as an intellect; and as if existing not for this world, but in this world for another; not only to give power to the intellect, but to direct it; not simply to have the intellect under the control of the heart, but to bring that heart under the influence of those great moral principles which form the Government of God.

In Intellectual Education the object is to teach the pupil to think, to reason, to investigate, to discover for, and teach himself, rather then to write down on the voluminous pages of the memory the acquirements of others, without making them his own.

Physical Education is a principal subject of practical as well as theoretical attention, in food, exercise, air, bathing, the organs, and the habits. It is considered important, not simply for its effects on the body, but chiefly for its effects on the mind. Many of the vices in life arise from a neglect of Physical Education.

Exercise is taken regularly three times a day, Sundays not excepted.

Daily Bathing, in sea water, is strictly attended to.

Studies.—The regular studies are the Elementary and Higher Branches requisite for a thorough English Education, including Singing, Book-Keeping, Exchanges and Navigation.

Extra studies are the Ancient and Modern Languages, Instrumental Music and Drawing.

The Government is moral suasion, rather than physical force. The object is to show the reason for obedience, and thus lead the mind to approve of, and pursue, the good—never to indulge, but always to be kind—never to be severe, but always to be srrict—to obtain unqualified obedience, by request, if possible, but always to obtain it; and, in this case, not to accomplish it by the infliction of sudden pain or fear, but by a gentler, yet longer process; the privation of play, of conversation, of familiar social intercourse with the instructers. We wish not to punish evil, but to cure it; and better yet, if possible, to prevent it. For this purpose, the boys are always with some member of the government, or one of the instructers. At study, at play, at meals, at rest, by night and by day, the boys are always with the superintendent, or a teacher.

Conditions.—Boys are received for a period of not less than six months, nor under the age of nine years. The bosy, while members of the school, must be wholly under the direction of its government. The parents and guardians are requested to satisfy themselves fully respecting the school, and determine whether they can give up their boys wholly to its management for the time specified.

The expenses are $3 50 per week. The first quarter is to be paid in advance. As a boy is not to be received for a less term than six months, so the full expenses of the six mouths are to be paid. All expenses for board, tuition, books, (except for extra studies) stationery, washing, mending, medical attention, &c., are included in the foregoing charge. WILLIAM BRADFORD.

EDUCATION IN SCOTLAND.

The Rev. James Mackay, M. A., of King's College, Aberdeen, (formerly Rector of a Parish in the Diocese of Connecticut, and now colleague and successor to the Very Reverend the Dean of Moray in the pastoral charge of St. John's Church, Inverness,) offers to receive a few pupils from America, to be trained under his own eye at the Royal Academy. This celebrated school, which was established in Inverness in 1792, is one of the most complete educational institutions in this country. The Head-Master, Dr. Steele, ranks with the ablest Mathematicians in Europe; and the other masters are all distinguished in their particular departments.

When the students are prepared for the University, they will have an opportunity (if desired) of attending the regular curriculum at King's College, when they may graduate at the close of the fourth session. At the Scottish Universities, the length of each session never exceeds six months.

Mr. Mackay, if requested by parents or guardians, will take an annual tour with his pupils through the principal cities of Great Britain, varying the route each year. *Mr. M. resided for seven years in the United States;* and he has had long experience as a teacher.

TERMS:

School-boys—*Five Hundred Dollars* per annum;
Collegians—*Seven Hundred Dollars* per annum

N. B. These terms, payable half-yearly in advance, include boarding, washing, books, stationery, and *all fees* at School or College. Clothing and travelling expenses will, of course, be charged according to the actual amount.

Application may be made to the
REV. JAMES MACKAY,
18 *Ness Bank, Inverness, Scotland.*

Mr. Mackay takes the liberty of referring to the Right Rev. the Bishop of Moray, Priory, Pitteneveem; the Right Rev. the Bishop of Argyll and the Isles Duntroon Castle, Argyll-shire; and the Very Rev. the Dean of Moray, Deanery, Inverness:

Also to the Right Rev. the Bishop of Connecticut; the Right Rev. the Bishop of Maine; the Rev. Dr. Ducachet, of Philadelphia; the Rev. Dr. Wainwright, of New York; and the Rev. Dr. Jarvis, the Rev. Dr. Croswell, the Rev Dr. Meade, the Rev. Mr. Hallam, the Rev. J. L. Clark, the Rev. Mr. Cooke, the Rev. Mr. Coxe, the Rev. Professor Jackson, and the Rev. Mr. Everest, of the Diocess of Connecticut:

Also to Nathan Smith, Esq., New Haven, Conn.; Robert Trotter, Esq., of the Royal Bank, Liverpool; and James Wilson, Esq., Banker, Inverness.

Inverness, November 24, 1848—1y1tmi.3tm4p

JUST PUBLISHED, and for sale at the Church Depository, No. 20 John street, New York.

The Combatants: An Allegory, by the Rev. Edward Monro, with four fine engravings, from designs by Darley. Muslin, 63 cents; muslin extra, gilt edges, 80 cents; fancy paper, 37½ cents.

George Austin: or, Patience and Perseverance Rewarded. A Tale; with three fine engravings. Muslin, 38 cents; Library, 30 cts; fancy paper, 16 cts.

Bessie Gray: or, The Dull Child; with a Frontispiece.—Muslin, 28 cts; Library, 21 cts; fancy paper, 12 cts.

The Dog: as an Example of Fidelity; with four fine engravings. Muslin, 25 cts; Library, 18 cts; fancy paper, 10 cents.

The Widow's Son: a Tale of Warning; with a finely engraved Frontispiece. Muslin, 25 cts; Library 16 cts; fancy paper, 8 cts.

Bear and Forbear: The History of Sarah Allen; with engravings. Muslin, 13 cts; Library, 10 cts; fancy paper, 4 cents.

Norah: The Little Mountaineer; or, I wish I could Read; with engravings. Muslin, 13 cents; Library, 10 cts; fancy paper, 4 cts.

Also, new editions of the several works by Mr. Adams,—works which have attained, as they richly deserve, a great and increasing popularity. They are—*The Shadow of the Cross, The Distant Hills, The Old Man's Home, The King's Messengers, The Fall of Croesus.* These books are put up in several styles of binding, and as presents to persons of any age—the old as well as the young—are perhaps the most graceful that can be selected.

Also, Oxford and American Editions of the *Bible*, and the best Editions of the *Book of Common Prayer.*

Orders from abroad to be addressed to
DANIEL DANA, Jr.,
Agent, &c., New York.

⁂ The List of Books of Instruction, &c. &c. published by the S. S. Union, will be found on the 4th page of the first number of The Churchmad in each month.
November 18—8t

BOARDING School for Boys, at Darien, Fairfield County, Ct., Frederick W. Meeher, Principal.

This Institution is pleasantly situated in a retired and healthy part of the country, and is easily accessible from New York by Mail, Steamboat, or Rail Road.

Terms—$75 per Session of 22 weeks.

The Winter Session commences on the first Tuesday of November next.

Circulars, containing farther particulars, may be had by addressing the Principal, or at Raynor's Bookstore, 76 Bowery.

References.
Rev. Benjamin I. Haight, D.D., New York.
Rev. Samuel Seabury, D.D., New York.
Rev. Henry W. Mason, D.D., Easton, Maryland.
Rev. William C. Mead, D.D., Norwalk, Connecticut
Rev. Ambrose S. Todd, D.D., Stamford, Connecticut.
Robert Lockwood, M.D., Stamford, Connecticut.
Stuart Gillespie, 298 Pearl street, New York.
Joseph Corlies, " " "
October 21.

TO PRINCIPALS of Schools and Young Gentlemen preparing for College, &c.—Mr. McCARTHY respectfully announces that he continues his instruction in Institutes, male and female, as well as to private pupils, either at their own residences, or at his, in the usual branches of Mathematics read in High-Schools and Colleges. References are permitted to Prof. C. W. Hackley, Columbia College; Rev R. T. Huddart, 22 East Fourteenth street; Rev. Dr. Schroeder, St. Ann's Hall; Rev. Wm. Morris, Rector of Trinity School. Mr. McC's residence is Rainbow Hotel, 27 Beekman street.
December 2—1t$

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description, with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned in town and country, at moderate charges.

HENRY PILCHER,
Corner of Centre and River streets, Newark, N. J.
November 11

COLLEGE OF ST. JAMES—Washington County, Maryland.—One or two Tutors are wanted in the Grammar School. Applications (with references) may be made to the undersigned. The posts would be especially desirable for candidates for orders.

JOHN B. KERFOOT, Rector,
December 16—3t College of St. James, P. O., Md.

THE CHURCH ALMANAC—Just Published, and now ready, the Church Almanac for 1849, with a new arrangement of the Calendar pages, showing the Lessons for each day, and a complete and accurate account of the General and Diocesan Institutions of the Church, together with an Alphabetical List of the Clergy. Orders to be addressed to

THOMAS C. BUTLER, Agent,
Sept. 2, tf P. E. Tract Society, 20 John street.

FOR CHURCH CUSHIONS—Crimson, Maroon, Drab, Blue and Green Worsted Damasks—Now receiving a large assortment. Also, Moreens—all colors; Carriage Makers' goods,—Curtain Materials, Plushes, Velvets, &c., for sale by

F. S. & S. A. MARTINE,
Importers and Jobbers, 112 William street, near John street.
December 30—3m

Selected Matter.

THE BISHOP OF OXFORD'S CHARGE.

THE BISHOP AND HIS CLERGY.

The actings of this office are, as I have said, circumscribed and narrowed amongst ourselves until there scarcely is left to it any authority, save that which man gave not, and which man cannot take away—its spiritual authority amongst those who believe it to be God's appointment, and who honor it for His sake. As far as regards the withdrawal of many of those external aids which heretofore increased its sway, it may be, that the wisdom of God has permitted their gradual removal, in order thus to free it from the secularity which, so soon as the powers of the world are on her side, is always ready to creep over the offices of Christ's Church. It may be, that He is intending thus to call forth within the Church of this nation a more lively sense of that Dispensation of His Spirit which He has verily bestowed upon her; and to teach her to trust in things divine more simply to that promised Presence of Himself with her, in which alone, and not in any arm of flesh, can be her strength. Certain it is, that wherever this apostolic office has been administered in faith and prayer, with singleness of aim and humility of soul, and where have gathered around it a faithful Laity and Clergy, seeing in it God's appointment, that there it has been ever found to be at once the living spring and tempering rule of united, and therefore effectual action for our Lord and Master.

It is as holding, however unworthily, such an office, that I come to-day amongst you; desiring greatly to be amongst you, through the aid of God, as a partner of your labors, a sharer of your griefs, a lightener of your anxieties, a helper of your joy; earnestly entreating your prayers that I may have grace to fulfil the duties of my office, that. at the great day, I may give up my account with joy: and bespeaking, my reverend brethren, your forbearance toward the infirmities and errors which may attend my administration, your candid interpretation of much which, as years pass on, suspicion might distrust, or maliciousness pervert; your confidence in the singleness and simplicity of my desire to discharge its duties, as in God's sight, and your full and cheerful co-operation with me in the due fulfilment of our great common trust.

It is as having this trust in common that we meet here to take counsel together as to our common interests. That we should so consult together, I deem most important; for, without such united counsels, that union which is essential to our strength must be impossible. And, on this account, I greatly lament the change which has gradually passed over these our Diocesan gatherings.

Excellent as in many respects is the working of that law of necessary publicity to which almost all action is now subjected, it is, undoubtedly, a great hindrance to taking counsel when it must be taken in public: and a Bishop's visitation would be another, and for his Diocess, I believe, a far more effectual instrument of good, if he then spoke only to those immediately concerned with the matters as to which he speaks, and consulted with those with only whom he has to work.

Such an institution, however, a visitation cannot now be; and the impossibility of its being so makes me the more desire to supply this lack of free intercourse by other provisions. It is with this view that I have proposed to the Rural Deans and other officers of the Diocess, what their kindness has hitherto enabled me to carry out, that we should spend annually some days together at Cuddesdon, for common prayer, and common counsel.

Greatly should I rejoice to carry out this practice further amongst the body of the Clergy, should it be desired by any number of them.—The spirit of earnest piety has, I believe, been kept alive in other branches of Christ's Church, favored far less than we are in purity of faith and doctrine, by nothing so much as by such habitual meetings of the Bishop with his Clergy, for some days of separation from all worldly business, for mutual counsel and prayer, and reading God's Word, and meditation, and partaking together of the Holy Eucharist.

It is, moreover, to give practical reality to this close connexion between myself and those who labor in the several parochial charges of the Diocess, that I have required,—as I have already stated to you through the Archdeacons,—that I should be cousulted before any unlicensed Clergyman officiate more than three times within the Diocess: and, for the same purpose, I now express my desire that in this Diocess, as in many others, no formal nomination should be given to a Curate until the Incumbent has consulted me upon his fitness for the proposed cure.

To secure further this inter-communion, and, as far as possible, to make the Episcopal office in your several parishes to be a living reality, and not a mere abstraction, it is moreover my desire, my reverend brethren, to join as often as possible in your parochial services. I wish that I could hope to be occasionally with all; but this the extent of an English Diocess makes well-nigh impossible. But it will be my endeavor to be from time to time with as many as opportunity allows in their ordinary Sunday services. These and our other meetings will, I trust, give us many opportunities for that free intercourse and closer converse which I am most anxious to maintain with you, and which many circumstances rendered little possible at this our more official meeting. Whilst, however, it no longer affords scope for this, we may, through God's aid, render it not a little useful. We may profitably take together a more general view of our position,—of its strength, and of its weakness, of its duties, and its blessings.

SCHOOLS.—CONFIRMATION.

How far those who differ from us should be allowed by us to send their children to our schools is another question; and one which, in my judgment, should be left to the decision of the managers of each school. I, for my part, as a parochial Clergyman, always have rejoiced, and still should rejoice, to receive into schools thus constituted all without exception who will come to them; nay, I would gladly train in them for six days those who are not sent to me for seven, or for four days those whom I could not get for six: I would willingly give them some blessing if I could not give them all they might receive; and thus we might hope more fully to discharge the great work of diffusing on all sides of us some measures at least of Christian training.

But, after all, my reverend brethren, in yet another and still closer way the improvement of education must be our doing. Nothing can make up for the absence from his school of the parochial Clergyman. His presence there at regular times,—if possible, I would say, for a fixed hour at least on a fixed day of every week,—is the one method of securing an efficient school. In this, all school inspectors are agreed. They report that with every other deficiency the schools are good schools where the Clergyman attends regularly at them: with every other advantage they fail if he neglect them. I know well, from my own experience as a parish Priest, the self-denial which is required for such regular and systematic attendance at your schools; and yet I would press on you almost before all other matters of parochial duty, as that without which your parish work cannot flourish, and as that which, under the blessing of God, will certainly and signally repay your labor. Only let me add, your teaching in the school must be that of the pastor, not of the schoolmaster.—The children should feel this differene; your manifest object must not be so much the securing the perfectness of this or that lesson (which is the duty of the schoolmaster), as the Christian training, the moral and intellectual perfecting of the young of your flock. Your words and conduct in the school must piece in with your sermons, your catechising, your confirmation preparation. The children must feel that they come individually before you in their spirtual relation to you; not that you are the mere rewarder of the quick forward boy, who is ready at answering and eager for distinction, but that you treat them as though you remembered that you received the charge of them from Christ Himself at their baptism; that you are watching over them, praying for them, desiring to see them faithful and happy in all their course here, and are ever looking on to that glad day when it is your highest longing for them to see them presented faultless before their God with exceeding joy. In this work of their training, public catechizing will prove a most important element; and if you will give your diligence to raise it from the dull routine of the mere repetition of answers learned by rote to an intelligent questioning upon what they have read, or been taught (as, for instance, in one of the Lessons for the day, after which it is ordered), you will find it a powerful means of instructing and interesting both the children and the parents of your flock. The habit of having thus taught the young ones of our parishes will impart a marvellous power to our ministry in our hold on their affections, and on the affections of their parents. Many are the ungodly parents who have thus been given, through their children, to their pastor's prayers.

This habitual instruction will, moreover, pass naturally and insensibly into the preparation for confirmation,—that most important epoch, where it is diligently used, of the parochial ministry. As to this, I would say a few words to you, both as having in the two past years confirmed almost 10,000 throughout this Diocess, and as having myself, as a parochial Clergyman, several times prepared, both a country parish and a large town population for this ordinance. I believe, then, that the experience of many of you, my reverend brethren, will confirm my own, when I say that I never knew a confirmation faithfully and laboriously prepared for, which passed away without leaving on the parish a sure and even a visible blessing. I feel persuaded that our labor and intercessions are never better expended than when they are laid out in preparation for these seasons. That preparation, and our observation of our candidates, ought to be long: they can scarcely be too long: the preparation ought to deal with particulars in doctrines, teaching, and persons. It ought to bring every one, whether ultimately presented or not for confirmation, severally and alone before us. It ought to be a season for bringing before our charge objectively, those great dogmatic truths of the Christian revelation, of which, for the most part, they knew so little; it ought to bring each soul before us in its own singleness, that we may endeavor, under God's grace, to arouse, convert, comfort, and strengthen it for serving Him. And it is that we may thus use the ordinance, my reverend brethren, that I have required, in the catechumens, a somewhat riper age that some of you would of yourselves have chosen. For two views may be taken of the ordinance of Confirmation. It may be regarded simply as the complement of Baptism, and so, as it does in the Roman communion, follow during childhood the administration of that sacrament; or it may be united with a conscious choice of the service of God. It is in this light, manifestly, that it is regarded by our Church,* which makes no other special provision for bringing each one of her children as they pass into the full temptations of the world, the flesh, and the devil, separately under the pastor's direct influence and spiritual treatment. If, therefore, a mere childish knowledge of the facts of Christianity (such as is possessed by most intelligent pupils in the upper classes of a well-managed national school) is regarded as sufficient qualification for confirmation, this sole opportunity for bringing personally home to the heart and conscience of each one separately, as they enter upon life, all the powers of Christ's Gospel is utterly lost.

It is not, of course, the mere age of catechumen, which, under this view, can make them fit, or unfit, recipients of the holy ordinance.—Until they have for themselves intelligently resolved, in the strength of God's grace, to choose His service, they are at any age unfit, and whenever you can hope that they have made this choice, they must be fit to come: and I am therefore always ready to receive your application, to except such cases from my general rule. But I would not willingly have you apply thus specially for any, of whose spiritual advancement you do not feel so good a hope that you are prepared to lead them on at once, and gladly to the Holy Communion. Our common temptation at such times is, to be too ready to admit all who have submitted to instruction, and are anxious for a ticket. But we lose greatly by such laxity. We cannot be too earnest in pressing upon all the duty and the blessing of attending the ordinance, or too glad to welcome all for preparation; we cannot labor too hard to bring them, under God's blessing, to a right mind; but we must not shrink at last, in those cases which imply clearly the want of spiritual earnestness, from using that godly discipline, which is the truest love to those who would press lightly into holiest things. This discipline we cannot hope to employ rightly, without the labor and anxiety of a separate and individual intercourse with each one of our catechumens. Useful as it is for their instruction to meet them in classes, if we would deal closely with their consciences, we must see them alone, and search into their sincerity. Even with such labor our task is full of anxious care. No where shall we more than here require the gift of spiritual discernment, lest we should discourage the humble-minded, whilst we seek only to stay the over-confident. But if, after our best endeavors to satisfy our judgment, we still find those whom we cannot welcome, and yet dare not reject, we must be content with endeavoring to awaken their individual conscience to a sense of its responsibility, and then charge solemnly home upon it the ultimate decision of the question.

So important do I feel this subject, that I trust shortly, with the help of God, to put into your hands some more particular suggestions than can here be given, for the due conduct of a preparation for ordinance.

INFLUENCE OF THE CLERGY.

The Confirmation progress which carried me to so many places in the Diocess, showed me our parochial system in actual exercise. I saw in the work which God is enabling us to do, much for which heartily to thank Him; I saw, as was natural to a fresh eye, charged with such an oversight, many of the weaknesses which mar our full success.

And of these, my reverend brethren, there is one upon which, for many reasons, I desire to speak to you with all plainness—I mean our frequent want of union amongst ourselves; a want which too often grows into absolute disunion.

There is much in his very position which tends, unless he is watchful against the danger, to separate the English parochial Clergyman from his brethren. He has his own charge, his own circle of duties and difficulties, his own way of meeting and performing them; his brethren have theirs. He has no concern in their parishes; they have none in his: thus his sympathies become narrowed: he is a little sovereign in his own realm; he views with some dislike customs which vary from, and perhaps condemn, his own; he does not feel that he is administering one part of a common system; he has the independence, and with it, rely upon it, he has the weakness of individual action.—The chief external guards against this danger seem to be, (1) in the living action of the common Episcopate, by which each separate ministry may feel itself drawn up into a common head; and, (2) in a greater amount of intercourse, upon directly religious and parochial subjects, between the Clergy themselves.—To promote this, the Rural Deans have kindly acted upon my request, in inviting their brethren to the rural chapters, at which they may partake together of the highest act of Christian worship and communion, and discuss with friendly openness all the various questions which arise in the course of every ministry.

Here then is a special work for us, to be advocates and correctors of the poor; to watch for them and their right; to witness for them and their claims, to those who have, as stewards, what is too soon likely to seem to them their own; and yet, at the same time, instead of flattering the poor by the false pretence that all is right in them, and all wrong in those above them, to seek to train them in their special duties of patient contentment and obedience; to stimulate and to guide the consciences of all, by plain, homely, earnest, real preaching from God's Word, which shall reach both rich and poor, by bringing home to each, in their actual present temptations, their sin and their Saviour, their separation and their brotherhood. A true Christian sympathy is the golden key which will open hearts to us: we must use it in the Church, in the school, in the cottage,—in the last as much as in the first. If England is to be preserved in the peace and happiness which more than any other land she has so long enjoyed, it must be by God's blessing on our labors, and on the instruments which we have to use. Much as legislation may do in many ways, it cannot do all, or nearly all, which must be done. Laws will not reach men's hearts; and nothing short of reaching their hearts will meet our needs. We must aim at reaching these; and it is mainly through the ties and affections of family life that we can hope to reach them; and through these we must bring to bear upon them the higher influences of spiritual life. Thus must we win from them a hearing for the Word of God, thus bring them to the holy Sacraments, and so leading them on from things earthly to things heavenly, bring them indeed under the healing hands of Christ our Lord. For in all our efforts at social improvement, we must bear in mind this our highest object.

Now, in looking practically into the degree in which, as a body, we are enabled to succeed in this our work, I am led to think that what, above all other things, we need, is the power of kindling amongst our flocks a warmer spirit of devotion. Here, I am convinced, is our great deficiency. We have many who respect us, and listen to us; who are decent, orderly, well-behaved; but we want more decided converts from the love of this world; more who are really won to the love of God in Christ; and, as the result of this, more and heartier worshippers, instead of merely decent listeners, within our Churches. This gift, of course, like every other, must come of God; but it is our duty to see whether any lack in us prevents our receiving it, or whether we can do anything more earnestly to seek it.

ADVICE TO CHURCHWARDENS.

If, then, there is any spiritual loss to the parish, which it belongs to your office to remedy, and which you do not attempt to remedy, the guilt of that loss will lie at your door. Now, if we would have our people devout worshippers in our Churches we are bound to provide carefully that all which encourages devotion is found within them. Amongst the first of these requirements, are, room and opportunity for the poor as well as the rich to kneel down and join in the prayers, as well as to sit and hear the sermon. But much must be done by you before this can be generally the case. In Church after Church which I have visited, the gradual up-growth of unlawfully erected pews has thrust the poor man from his best inheritance—his place in the House of God.

Your duties, then, as to this are plain. You are, first, to allow of no increase of the evil.—No pew can be lawfully erected in a Church without the direct sanction of the Ordinary; and whoever be he, whether Churchwarden or not, who, on his own responsibility, erects a new pew, or makes or permits any alteration in the Church, can be made to remove it at his own proper cost. He cannot charge these expenses on the rates, because he had no legal right to incur them; a Churchwarden has no right (as has sometimes been imagined) to build or appropriate a pew for himself within his year of office. The first step, then, is to stay the evil. But this is not enough. Look round you in your own Church, I pray you, on Sunday next: consider with yourself how the area of that Church, which is built for rich and poor alike, is now distributed. It is not that the orderly distinction of men of various ranks and manners need be violated within our Churches; on the contrary, I believe that such seemly arrangement promotes the comfort of all: but if, upon looking round your Church, you see its area, which might hold all the parish, filled up with unsightly pens, which, whilst they minister, not to the convenience, but to the unseemly slumbers or the vain display, of a few, thrust the poor into corners where they cannot hear or see or worship aright,—ask yourselves if such a state of things within the House of God can be pleasing to Him, or draw down His blessing on your parish, either in things spiritual or temporal; and determine not to rest, until you have done your plain duty, which is to move your parishioners to clear away these encroachments, and to give back, by decently seating the whole Church, so as to give all their share their best rights to God's heritage. A small rate will often effect this purpose: where the work is more considerable, you may borrow the needful sum on your rates, and so secure this great good by a small annual increase of payment for some years to come; and this is a course perfectly fair to those who come after you, when you are effecting a permanent good, of which they will fully share the benefit. These local exertions, which would be assisted by various societies, and often by local subscriptions, would in most cases achieve this great end, and do very much to give us back congregations worshipping God. I, according to my office, shall be ready to aid you in all ways; and I dare answer in this matter for my brethren, the Rural Deans and the parochial Clergy, that they, too, will readily aid you with advice, and assist you in obtaining the needful funds; and you, as I have already reminded you are bound by law to apply to me, before you allow of any alteration in the Church of which you are wardens.

HOLY COMMUNION—BAPTISM.

Believing, as we do, that this ordinance is not merely a well-contrived invention for exciting our religious sympathy or sensibility, but that it is also a special means of grace, in which the souls of the faithful are strengthened and refreshed by the body and blood of Christ, as our bodies are by the bread and wine, I see not how we can expect our people to flourish in things spiritual, with the scanty opportunities of such refreshment allowed them in too many parishes. This state of things is, in fact, the painful consequence of a time of coldness and unfaithfulness, from which we have, I trust, through God's great mercy, passed; and I would earnestly beseech you, my reverend brethren, by gradual alterations, so to restore the older and better custom as to let the monthly Eucharist be, in every parish, the least frequent celebration of this holy feast; and where the number of communicants required by the Rubric is oftener to be found, to multiply still further, as you see expedient, these opportunities of communion. I cannot doubt but that a new era of spiritual life would be attained in many a parish, if such an increase in the number of celebrations were introduced with plain, earnest, and affectionate, addresses and explanations to your people, as to the great privilege thus secured to them, and the love of Christ in its provision.

In close connexion with this subject, let me strongly urge upon you a strict observance of the rule laid down for us by the Church, that we administer holy Baptism on Sundays and holydays in the face of the congregation. In parishes where this rule has become obsolete, it will of course require judgment, gentleness, patience, and kindness, to restore the true use without giving injurious offence to those for whose sake it is observed. But this offence may, I am convinced, be prevented, by full explanations, both public and private, of the obligation and benefit of the rule, and by gentleness in its enforcement; by commencing, for instance, at least, with holding, on one Sunday, in the month, a public baptism in the course of the service, and on other Sundays winning all who can be won, to remain and take their part, immediately after the public service, in the prayers with which these little ones are brought to Christ.

* The Church has thought good to order, that none hereafter shall be confirmed till they can, &c.; to the intent that children *being now come to the years of discretion, &c.—Confirmation Service.*

Advertisements.

NEW ORGAN of Annunciation Church, New York, Rev. S. Seabury, D.D., Rector.

At a meeting of the Vestry, held October 2d, 1848—Floyd Smith, Esq., Chairman of Committee on the payment for the Organ, and approval of the same—

Reported, That after due examination by Messrs. C. D. Judah, and J. H. Cornell, whose report is appended, they recommend the acceptance of the Organ, and move a vote of the Vestry commendatory of the instrument and of Mr. Jardine as the constructor thereof.

"We report that the workmanship and material are of the best quality, which, combined with its *fine tone,* and *perfect voicing,* renders the Organ in all respects, an excellent and complete instrument, and that it is in all its details, faithfully and fairly made, and reflects much credit upon its maker."

The Committee offer the following resolutions:

1st. That this Vestry do hereby receive from Mr. Jardine the Organ built by him for the Church of the Annunciation, as being perfectly and completely finished. even beyond the requisites of the contract, and as being entirely satisfactory to this Vestry.

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Signed. FLOYD SMITH.

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Mr. Jardine respectfully solicits orders, which will be most faithfully executed.

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December 16—tf

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The charges for tuition are $7 per term for the Classics and the higher English studies, and $6 for the lower. Board may be obtained in respectable families at from $1 75 to $2 00 per week, exclusive of fuel, lights, and washing. The Principal receives into his family such pupils as their parents desire to place more particularly under his charge, at an expense of $50 per term, including every thing except books and stationery. Bills payable one half in advance, and the balance four weeks before the session closes.

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S. B. PADDOCK,
Cheshire, December 16, 1848—3t

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NOVEMBER, 1848.

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Clergymen,	25	United States officers,	9
Lawyers,	21	Public Officers,	6
Physicians,	17	Members of Congress,	8
Sea Captains,	8	Farmers,	13
Seamen,	5	Other Occupations,	4
	411		68

Total new Policies, 479
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CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion. MISS AYRES, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

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